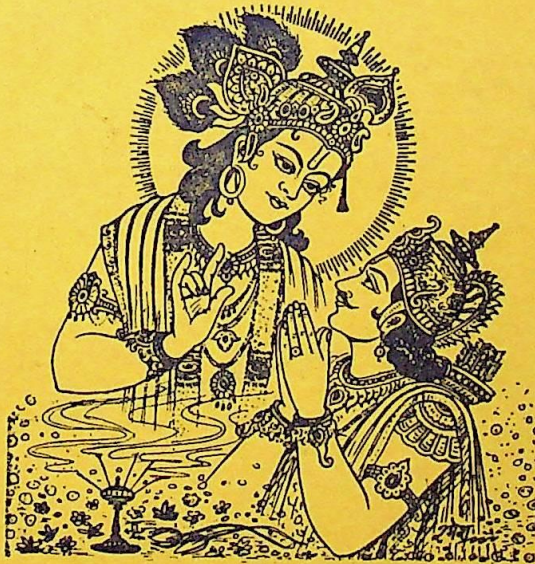
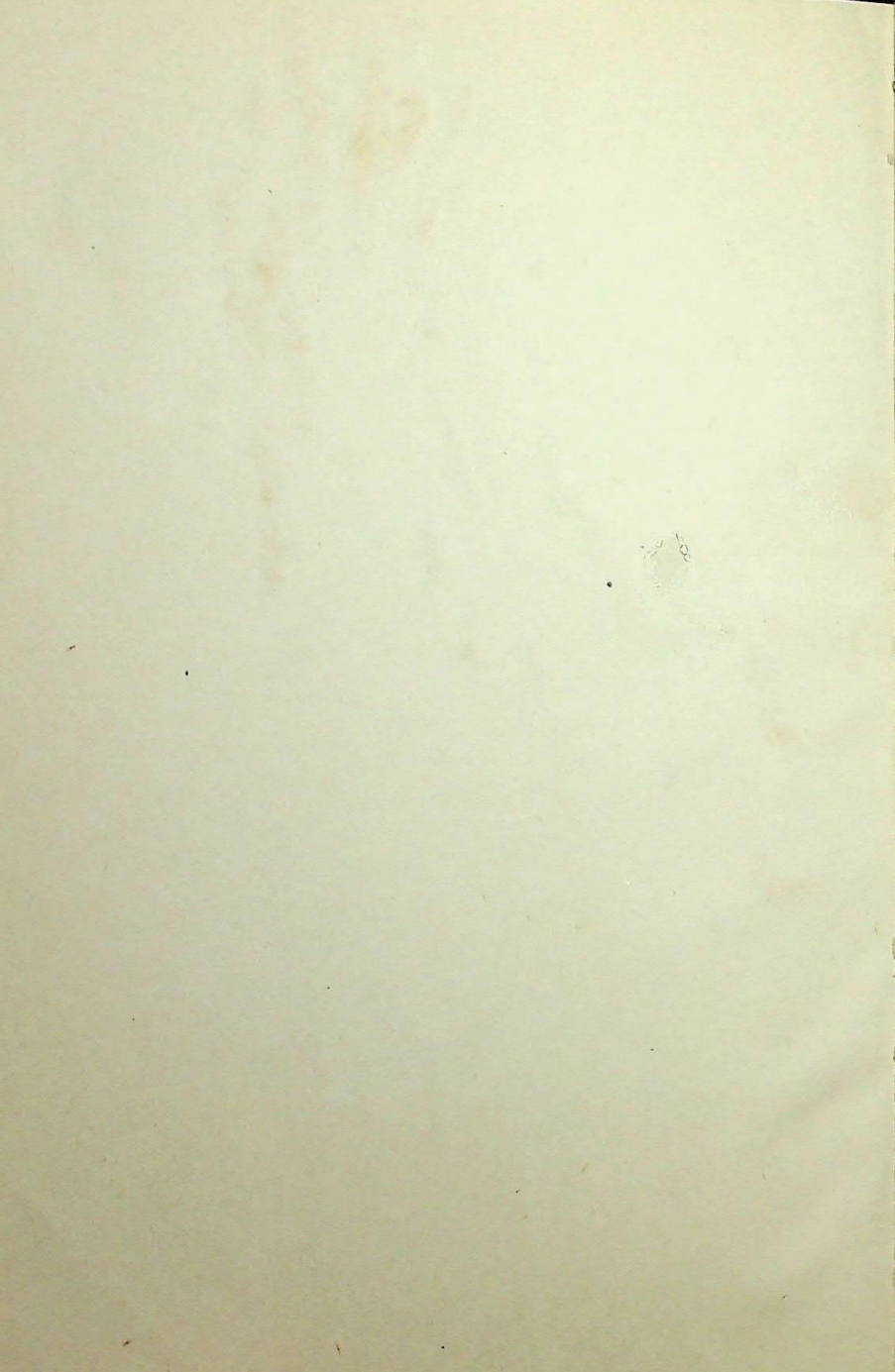
श्री आदि भगवद्गीता

संकलनकर्ता तथा अनुवादक

श्री शान्ति प्रकाश

श्री कृष्णंवन्दे जगद्गुरुम्

प्रकाशक

रामतीर्थ प्रतिष्ठान

१४, मारवाड़ी गली (अमीनाबाद)

लखनऊ

श्री आदि भगवद्गीता

(मूल संस्करण)

THE ADI BHAGWAD GITA

अनुवादक तथा संकलनकर्ता

स्व० महात्मा शान्ति प्रकाश जी
(भूतपूर्व अध्यक्ष, रामतीर्थ प्रतिष्ठान)

प्रकाशक
श्री रामतीर्थ प्रतिष्ठान
१४–मारवाड़ीगली (अमीनाबाद)
लखनऊ

तृतीय संस्करण २०००] १९८३ [मूल्य सात रू० मात्र

दो शब्द

विशाल हिन्दू धर्म की लगभग प्रत्येक शाखा में गीता एक सर्वमान्य पवित्र धर्मशास्त्र है। इसके उपदेश साम्प्रदायिकता से बहुत ऊपर हैं। यह ग्रन्थ किसी एक देश या काल के लिये नहीं है। यह सबके लिये है और सदा-सदा ही मनुष्य के उत्थान के लिये सहायक प्रमाणित हुये हैं। भारत ही नहीं, विदेशों ने भी गीता के पवित्र उपदेशों को प्रेम-पूर्ण आदर से अपनाया है। पाश्चात्य दार्शनिकों ने जैसे **Victor Cousin, Schopenhauer, Schlegal, Maxmuller, Mrs. Eddy, Thoreau** और **Emerson** इत्यादि अनेक विचारकों ने गीता के ज्ञान की, जिन पर वेदान्त का दर्शन आधारित है, भूरि-भूरि प्रशंसा की है। कोई भी राष्ट्र, कोई भी सम्प्रदाय और कोई भी व्यक्ति इसके सिद्धान्तों को अपना कर, अपना कल्याण कर सकता है। वैसे तो यह ग्रन्थ अद्वैतवाद का प्रतिपादन करता है, किन्तु भक्ति अर्थात लगन से ईश्वर के सहारे निःस्वार्थ कर्म करते हुये, मनुष्य वास्तविक ज्ञान के अन्तिम सोपान पर पहुंच सकता है। इस विधि से जिज्ञासु, ईश्वर की सत्ता को ओतप्रोत अनुभव करता हुआ, तमाम संसारी अवलम्बनों को त्याग कर, अन्त में उसी की शरण में विलीन हो जाता है। जो भी हो, गीता हमको सुखी, शान्तिमय और सफल जीवन का मार्ग सिखाती है।

कहते हैं कि यह गीता भगवान कृष्ण ने उस समय कही थी; जब कौरवों और पाण्डवों की १८ अक्षोहणी दल की सेनायें आमने सामने लड़ने के लिये तैयार खड़ी थीं। उस समय अर्जुन के हृदय में यह जिज्ञासा उत्पन्न हुई कि देखें हमारे विरुद्ध कौन-कौन से महारथी कहां-कहां और किस प्रकार की युद्ध योजना से स्थित हैं। अतः उसने श्रीकृष्ण जी महाराज से प्रार्थना की, जो उस समय उनके सार्थी थे, कि मेरा रथ युद्धभूमि में चारों ओर घुमाओ, जिससे मुझे इस युद्धरचना की पूरी-पूरी जानकारी प्राप्त

हो जाये । श्री कृष्ण जी ने वैसा ही किया । चारों ओर घूम कर देखने पर अर्जुन ने यह सोचा कि क्षणिक सांसारिक राज-सुख के लिये मुझे अपने ही पितामह, गुरु और भाइयों का खून करना होगा । यह तो नितान्त स्वार्थी और हिन्सक भावना है । इस विचार के आते ही, उसको अपने से घृणा हो उठी और अपने मन में उठे हुये इन विचारों को अपने सखा श्री कृष्ण जी से कहते हुये, उसने अपने अस्त्र-शस्त्र सब फेंक दिये और युद्ध करने से इंकार कर दिया । इस सम्बन्ध में अर्जुन और श्री कृष्ण में जो सम्वाद हुआ है वही भगवद्गीता कहलाती है ।

अब यहां यह प्रश्न होता है कि यह युद्ध मार्गशीर्ष मास में हुआ था, जिसमें दिन बहुत छोटे होते हैं । जिस दिन यह युद्ध प्रारम्भ हुआ था उस दिन प्रातःकाल अट्ठारह अक्षौहणी दल के सेना के एकत्रित होने में ही लगभग नौ बज गये होंगे, फिर अर्जुन के रथ घुमाने में और समस्त एकत्रित सेना के निरीक्षण में भी एक घंटा लग ही गया होगा । इस प्रकार दस बज गये होंगे, फिर अर्जुन का विषाद और भगवान श्री कृष्ण जी का उसको समझाना इत्यादि । इस वार्ता में सात सौ श्लोक आ जाते हैं । यदि यह सब वार्ता गा कर कही गई थी तो कम से कम छः सात घंटे इसमें भी लग गये होंगे । इस प्रकार इस गीता के समाप्त होते-होते शाम हो जानी चाहिए । अब शंका यह है कि क्या प्रातःकाल से सायंःकाल तक दोनों ओर की सेनायें चुप चाप खड़ी रह कर, यह देखती रहीं कि कब गीता समाप्त हो और कब युद्ध प्रारम्भ हो या न भी हो ? इससे तो गीता के अस्तित्व की सच्चाई पर ही शंका होती है, जो कि बिलकुल स्वभाविक ही है, कन्तु बाद की खोजों से इस प्रकार की शंकाओं का समाधान हो जाता है ।

फर्रुख़ाबाद ज़िले में मुहम्मदाबाद पुलिस थाने में एक स्थान है, जिसका नाम विहार है, जो कदाचित् प्राचीन काल में बौद्ध मत का बिहार रहा होगा और यहां हिन्दू मत का भी केन्द्र था । यहां खुदाई होने पर अनेक पुरानी वस्तुओं के अतिरिक्त तांबे के पत्रों पर खुदी हुई एक सम्पूर्ण गीता भी मिली, जिसमें लगभग अस्सी श्लोक थे । इसके अतिरिक्त बाली द्वीप में, जो फर्रुख़ाबाद से लगभग पंद्रह हजार मील दूर प्रशान्त महासागर में स्थित है, वहां भी एक गीता मिली है जो ताड़ के पत्तों पर लोहे की क़लम से

लिखी हुई है। इसमें भी लगभग अस्सी श्लोक ही हैं। फर्रुख़ाबाद की गीता और बाली द्वीप की गीता में लगभग सभी श्लोक एक से ही हैं। किन्तु कहीं-कहीं कुछ अन्तर भी है। इन दोनों गीताओं के श्लोकों को मिलाने से कुल चौरासी श्लोक हो जाते हैं। इस प्रकार ऐसा विश्वासोत्पादक अनुमान होता है कि युद्धस्थल में महारथी अर्जुन और भगवान श्री कृष्ण जी की वार्ता में यही मूल श्लोक होंगे, जो लगभग एक घंटे में समाप्त हो सकते हैं। तत्पश्चात युद्ध के लिये पर्याप्त समय भी मिल सकता है।

आजकल की गीता की तुलना करने पर मालूम होता है कि इन्हीं चौरासी श्लोकों की नींव पर आधुनिक गीता का ढांचा खड़ा हुआ है। ऐसा प्रतीत होता है कि कालान्तर में विद्वानों ने आदि गीता को और अधिक स्पष्ट करने तथा उसको विस्तृत करने के लिये उसकी पुष्टि में, उन्हीं मूल विचारों के आधार पर, अन्य-अन्य श्लोक जोड़ दिये हैं, जिससे कि गीता के मूल तत्वों को कोई आघात भी न पहुंचे और उसके सिद्धान्त भी जिज्ञासुओं को भली प्रकार स्पष्ट हो जावें।

फर्रुख़ाबाद की गीता और बाली द्वीप की गीता के सभी श्लोक प्रबुद्ध भारत नामी अंग्रेजी मासिक पत्र में छपे थे। अतः महात्मा श्री शान्ति प्रकाश जी ने इन सब श्लोकों को एकत्रित करके, उनको फिर से क्रमबद्ध तथा व्यवस्थित करके, आदि भगवत गीता के नाम से छपवा दी थी। इसमें उन्होंने हिन्दी और अंग्रेज़ी में अनुवाद भी कर दिया है। इस अनुवाद में विशेषता यह है कि इसका अनुवाद बिलकुल शब्दों के अनुसार ही किया गया है। जो शब्द संस्कृत में हैं, अनुवाद में उसका शब्दार्थ हिन्दी और अंग्रेज़ी में भी बिलकुल उसी प्रकार आया है। इससे जो मनुष्य केवल हिन्दी ही जानता है, उस अनुवाद के सहारे उसके संस्कृत और अंग्रेज़ी पर्यायवाची शब्दों का भी ज्ञान वह प्राप्त कर सकता है। इसके अतिरिक्त इस पूरी गीता का नित्य पाठ केवल एक घंटे में ही समाप्त किया जा सकता है, जिससे कि गीता के सभी मूल सिद्धान्त कण्ठस्थ होकर, दैनिक जीवन में कार्यान्वित किये जा सकें।

जो श्लोक केवल फर्रुख़ाबाद की गीता में आया है, उसके सामने F लिख दिया गया है और जो श्लोक केवल बाली द्वीप की गीता में लिखा

हुआ मिला है, उसके सामने B लिख दिया गया है। इसके साथ साथ इन श्लोकों के सामने आधुनिक गीता के श्लोकों की क्रम संख्या भी लिख दी गई है, जिससे कि प्रत्येक श्लोक आधुनिक गीता में भी आसानी से ढूंढा जा सके।

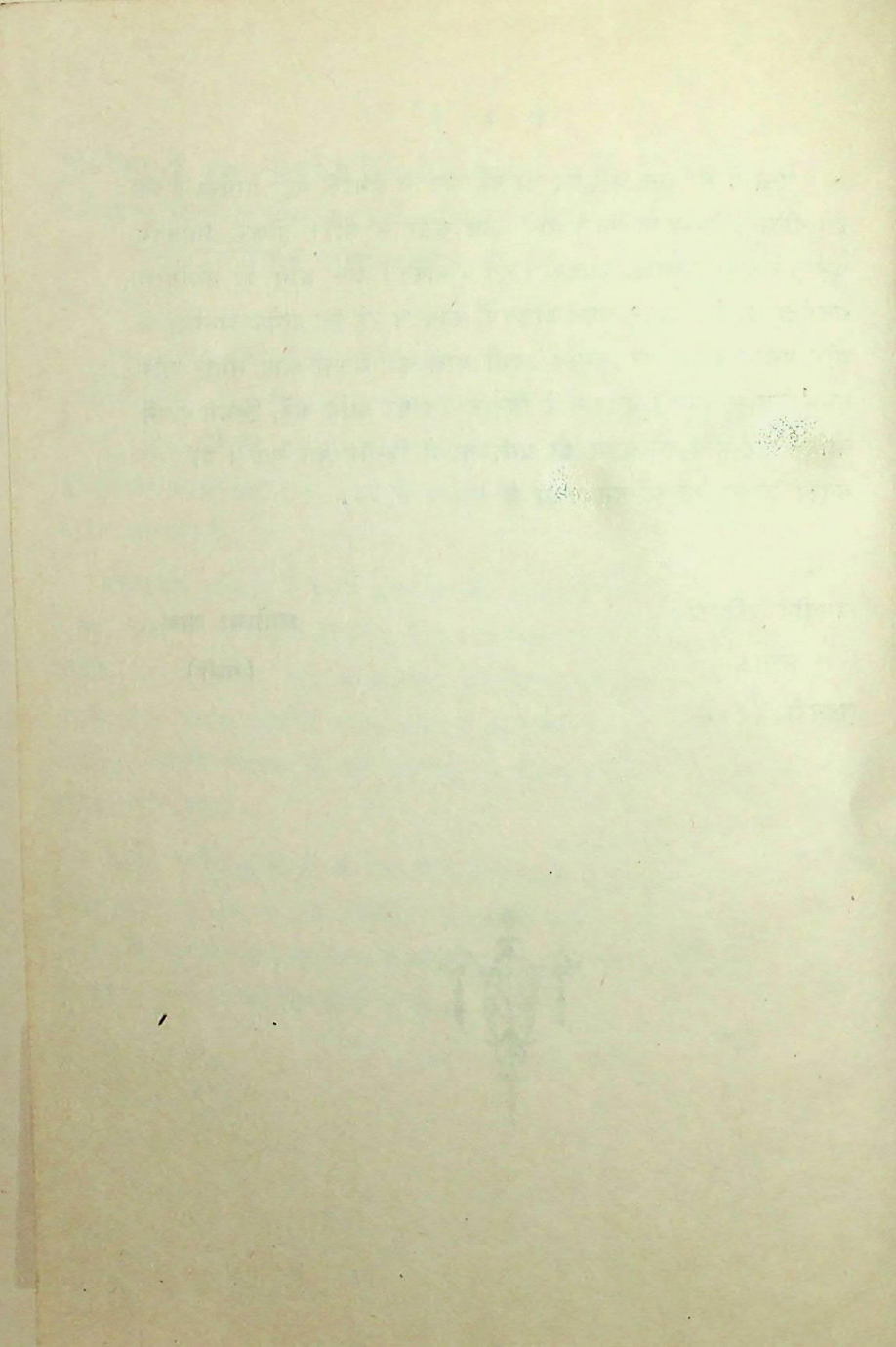
यह आदि भगवत गीता पहले पहल साधारण धर्म सभा फैजाबाद से प्रकाशित होती रही, किन्तु यह गीता जिज्ञासुओं को बहुत पसन्द आई जिससे उसकी प्रतियां जल्द ही समाप्त हो गईं। चूंकि इसकी मांग अब भी बराबर आया करती है, इसलिये इसको फिर से ज्यों का त्यों मुद्रण कराया जा रहा है।

अनुवादक महोदय ने प्रथम संस्करण की प्रस्तावना (Foreword) में यह लिखा था कि अगले संस्करण में कुछ विस्त्रित विवरण संलग्न किये जायेंगे, परन्तु उनकी मृत्यु के पश्चात पूर्ण विवरण प्राप्त न होने के कारण, अब उनका संलग्न करना सम्भव नहीं, जिसके लिये हम क्षमा प्रार्थी हैं—उनके अभाव में भी इस पुस्तक की उपयोगिता में कोई अन्तर नहीं पड़ता।

पुस्तक के इस संस्करण के अन्त में अंग्रेजी भाषा में गीता ज्ञान पर लेखक द्वारा, संक्षेप में एक विवेचना प्रस्तुत की गई है जो अपने ढंग की अत्यन्त लाभकारी तथा स्पष्ट है और जो भगवान कृष्ण के संदेश को हृदयगंम करने में सुविधा-जनक होगी।

अन्त में भगवान श्रीकृष्ण जी महाराज से हमारी यही प्रार्थना है कि इस गीता के अध्ययन करने वाले लोक संग्रह से प्रेरित होकर, निष्काम कर्म करें तथा सच्चाई, हार्दिक लगन (भक्ति) और ज्ञान की सर्वांगीण सतर्कता से, इस प्रकार अपने जीवन में कार्यरत रहें कि प्रत्येक अवस्था में और प्रत्येक स्थान पर समस्त प्राणी मात्र को अपना आप समझें और सबमें उस सर्वव्यापी भगवान के विराट रूप का दर्शन करें, जिससे अपने सीमित अहं-भाव को ब्रह्म की असीमता में विलीन कर सकें। यही तो मनुष्य जीवन का अन्तिम लक्ष्य है।

अयोध्या नाथ
(मंत्री)

रामतीर्थ प्रतिष्ठान
लखनऊ
जनवरी १९८४

Foreword

The Adi Bhagwad Gita of 84 verses as given in the following pages, is the amalgamation of the two Gitas, one of them has been discovered in the Bali island near Java inscribed on the palm leaves, while the other, at Farrukhabad, in the United Provinces, carved on a copper plate. 'B' is marked on the SLOKAS or verses that are found in the Bali island Gita only, while 'F', on those that are in the Farrukhabad Gita only. The verses that are common to both the Gitas have no specific marks on them. The adjustment and the numbering of the verses in this Gita have been made by me. The references of the Modern Gita of 700 verses are given below every verse in this treatise. The क points out the first line of the verse, while ख, the second one, similarly (i) & (ii) show the 1st & 2nd parts (पद) of the line.

2. I had a mind to publish this treatise with an Introduction explaining how this Gita has been discovered and why it has been named as the ADI BHAGWAD GITA and dealing with the teachings and the philosophy of the Gita together with many other points regarding this memorable work known as the. 'Divine Song'. I also had a mind to append

to it the following schedules, that have been referred to in the Foot-notes to this treatise; but the repeated requests of many a friends & certain other causes forced me to publish it without the prefix and the suffixes, which will be out in the 2nd edition of the book, if God willing :—

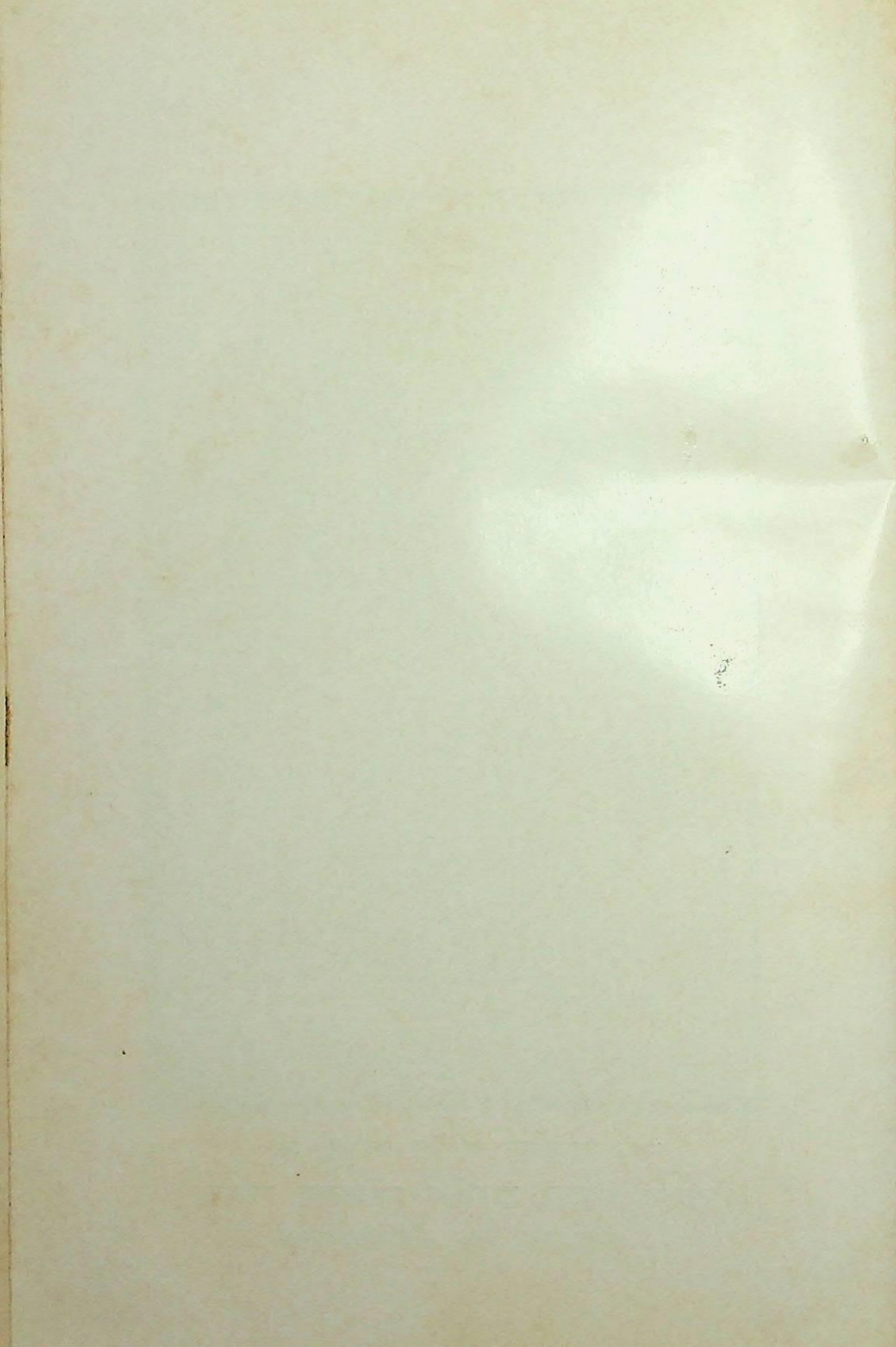
Sehedule	A	Etymology of the several names of Lord Krishna and Arjuna used in this treatise.
”	B	A brief sketch of the Maha Bharata.
”	C	A summary of the Adi Bhagwad Gita with comments thereon.
”	D	Shruti or Veda
”	E	Devas or gods
”	F	Avatar or Incarnation of Divinity
”	G	Panch Maha Yajna
”	H	Fourteen gems
”	I	Twelve Addittiyas
”	J	Etymology of the names of the Hindu months.
”	K	Universal Religion or the Sadharana Dharma
”	L	Opinions on the Bhagwad Gita.

3. I cannot conclude it without expressing my hearty thanks to my friends and coworkers

Babu Siva Prasada Khare and the late Mahatma Brinda Ban, who have enabled me to put the following pages before the public. Both of them are known as the propagandists of the Sadharana Dharma. The former is the translater of several Upnishadas and is well-versed in the Vedic lore. He presented me a copy of the Gita of 72 slokas, by Swami Mangalananda Puri, on the Gita Day at the Ram Tirth Publication League, Lucknow in 1932. The latter is the writer of the SANTI PRAKASH and of several other works in Hindi. He like the former encouraged me to publish this Gita and helped me in my comments on it in Schedule C. Several others who deserve my thanks will be mentioned in my Introduction to the 2nd Edition.

Om Mandir :
RISHI TOLA,
Fyzabad August 10, 1936

SHANTI PRAKASH

स्व० महात्मा शान्ति प्रकाश जी
(भूत पूर्व अध्यक्ष, रामतीर्थ प्रतिष्ठान, लखनऊ)
अनुवादक तथा संकलन कर्त्ता

श्री आदि भगवद्गीता

The Adi Bhagwad Gita

अर्जुन उवाच :–

एक

१–दृष्ट्वेमं स्वजनं कृष्ण युयुत्सुं समुपस्थितम् (१–२८ क)
२–न च श्रेयोनुपश्यामि हत्वा स्वजनमाहवे (१–३१ ख)
३–न कांक्षे विजयं कृष्ण न च राज्यं सुखानि च (१–३२ क)

पदच्छेद

१–दृष्ट्वा[१] इमम्[२] स्व[३]जनम्[४] कृष्ण[५] युयुत्सुम्[६] सम्[७] उपस्थितम्[७]
२–न[८] च[९] श्रेयः[१०] अनुपश्यामि[११] हत्वा[१२] स्व[१३] जनम्[१४] आहवे[१५]
३–न[१६] कांक्षे[१७] विजयं[१८] कृष्ण[१९] न[२०] च[२१] राज्यं[२२] सुखानि[२३] च[२४]

पदार्थ

अर्जुन ने कहा :–

देखके[१] अपने[३] लोगों[४] को[४] हे[५] कृष्ण[५] ।
हुए[७] एकत्र[७] इस[२] लड़ाई[६] को[६] जो[७] ।। १ ।।

युद्ध[१५] में[१५] मार[१२] करके[१२ १३] अपनों[१३] [१४]को[१४] ।
नहीं[८] हूँ[११] देखता[११] भलाई[१०] और[९] ।। २ ।।
मैं[१७] नहीं[१९] चाहता[१७] विजय[१८] या फ़तह[१८] ।
औ[२१] न[२०] राज[२२] और[२४] सुखों[२३] को[२३] हे[१९] कृष्ण[१९] ।। ३ ।।

ARJUNA SAID—

1—O[5] Krishna,[5] ! seeing[1] my[3] kinsmen[4], who[7] have[7] assembled[7] to[6] fight[6] this[2] out[6],

2—I[11] see[11] no[8] good[10] by[12] killing[12] my[12] men[14] in[15] battle[15] and[9],

3—I[17] do[17] not[49] desire[17] victory[18], neither[20.21] empire[22] nor[20.24] pleasure[23], O Krishna[19] ! *

दो

४–यदि मामप्रतीकारमशस्त्रं शस्त्रपाणयः ।
५–धार्तराष्ट्रा रणे हन्युस्तन्मे क्षेमतरं भवेत् (१–४६)

पदच्छेद

४–यदि[१] माम्[२] अ[३]प्रती कारम्[४] अशस्त्रम्[५] शस्त्र[६] पाणय[७] :
५–धार्तराष्ट्रा रणे[९] हन्यु[१०] तत्[११] मे[१२] क्षेम्तरम्[१३] भवेत्[१४]

पदार्थ

सामना[४] करने[४] वाला जो[४] हूँ[३] नहीं[२] ।
मुझ[२] निह[५]त्थे को[५] गर[१] धृतराष्ट्र[८] के[८] ।। ४ ।।

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*Vide schedule A for the Etymology of the several names of Krishna and Arjuna used in this treatise.

बेटे[८] हथियार[६] हाथ[७] में[७] लेकर[७] ।
रण[९] में[९] मारें[१०] है[१४] बेहतर[१३] वह[११] मुझको[१२] ॥ ५ ॥

4.&-5-- If[1] the sons[8] of[8] Dhritrastra[8] with[6] arms[6] in[7] hand[7], were[10] to[10] slay[10] me[2] unresisting[3.4] and unarmed[5], in battle[9], that[11] would[14] be[14] better[13] for[15] me[12].*

श्री भगवानुवाच :–

तीन

६–क्लैब्यं मास्मगमः पार्थ नैतत्त्वय्युपपद्यते ।
७–क्षुद्रं हृदयदौर्बल्यं त्यक्त्वोत्तिष्ठ परन्तप ॥ (२–३)

पदच्छेद

६–क्लैब्यं[१] मा[२] स्म[३] गमः[४] पार्थ[५] न[६] एतत्[७] त्वयि[८] उपपद्य[९]ते
७–क्षुद्रं[१०] हृदय[११] दौर्बल्यं[१२] त्यक्त्वा[१३] उत्तिष्ठ[१४] परं[१५] तप[१६]

श्री भगवान् बोले :–

पदार्थ

मत[२] हो[३] नामर्दी[१] को[१] प्राप्त[४] हे[५] पार्थ[५] ।
नहीं[६] यह[७] तुझ[८] को[८] शोभा[९] देती[९] है[९] ॥ ६ ॥
छोड़[१३] कर तंग[१०] दिल[११] की कमज़ोरी[१२] ।
उठ[१४] खड़ा[१४] हो[१४] ऐ मूज़िये[१६] दुश्मन[१५] ॥ ७ ॥

THE LORD SAID—

6.—Do[4] not[2] be[3] effiminate[1], O[5] son[5] of[5] Pritha[5] ! it[7] does[9] not[6] befit[9] thee[8].

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*Kaurvas, who were the enemics of the Pandawas were the sons of the blind Emperor Dhritrastra Vide schedale B for a brief history of the war of Mahabharat.

7—Giving[13] up[13] the weakness[12] of[11] the narrow[10] mind[11], get[14] up[14], O Parantapa[15.16], the terror[16] of[15] enemies[15] ! *

चार

८–अशोच्यानन्वशोचस्त्वं प्रज्ञावादांश्च भाषसे
९–गतासूनगतासूंश्च नानुशोचन्ति पण्डिताः (२–११)

पदच्छेद

८अ–[१] शोच्यान्[२] अनु[३] अशोचः[३] त्वं[४] प्रज्ञा[५] वादान्[६] च[७] भाषसे[८]
९–गत[९] असून्[१०] अ[११] गतअसून्[१२] च[१३] न[१४] अनु शोचन्ति[१५] पण्डिताः[१६]

पदार्थ

जो[२] नहीं[१] शोक[२] करने के[२] हैं योग्य[२] ।
शोक[३] उनका[३] करे[३] तू[४] अरु[७] बातें[६] ॥ ८ ॥
पण्डिताई[५] की[५] वकता[८] औ[१३] पण्डित[१६] ।
मुर्दों[९.१०] जिन्दों[११.१२] का रंज[१५] करते[१५] नहीं[१४] ॥ ९ ॥

8—Thou[4] grievest[3] for[3] those[2] who[2] should[2] not[1] be grieved[2] for[2], and[7] yet speakest[8] words[6] of[5] wisdom[5].

9—And[13] the wise[16] grieve[15] neither[14] for those[9] who[9] have[10] gone[9] (viz dead), nor[14] for[12] those[12] who[12] have[12] not[11] gone[12] (viz. living)†

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*Partha and Parantapa are the epithets of Arjuna.

†This verse is a taunt to destroy the pride of Arjuna.

पांच

१०B–देहिनो ऽस्मिन्यथा देहे कौमारं यौवनं जरा।
११B–तथा देहान्तर प्राप्ति र्धीरस्तत्र न मुह्यति (२–१३)

पदच्छेद

१०B–देहिनः[१] अस्मिन्[२] यथा[३] देहे[४] कौमारं[५] यौवनं[६] जरा[७]
११B–तथा[८] देह[९] अन्तर[१०] प्राप्तिः[११] धीरः[१२] तत्र[१३] न[१४] मुह्यति[१५]

पदार्थ

देह वाले[१] की जैसे[३] इस[२] देह[४] में ।
बाल[५] अवस्था[५] जवानी[६] औ पीरी[७] ॥१०–B॥
वैसे[८] ही[८] मिलना[११] दूसरी[१०] देहका[९] ।
धोखा[१५] इसमें[१३] न[१४] खावें[१५] जो[१२] हैं धीर[१२] ॥११–B॥

10 B—As[2] there are childhood[5], youth[6] and old age[7] in[4] this[2] body[4] to[1] its[1] dweller[1],

11 B–So[8] is[11] the assumption[11] of[9] another[10] body[9]. Those[12] who[12] are steadfast[12] are[15] not[14] deluded[15] thereat.[13]*

छै

१२–नासतो विद्यते भावो नाभावो विद्यते सतः ।
१३–उभयोरपि दृष्टोऽन्तस्त्वनयोस्तत्व दर्शिभिः (२–१६)

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*The immortality of Man, as explained in this verse, is the first ground, with which the Lord pursuades Arjuna to fight this battle, even at the risk of his life, For other grounds vide verses IX and X (Infra).

पदच्छेद

१२–न[1] असतः[2] विद्यते[3] भावः[4] न[5] अभावः[6] विद्यते[7] सतः[8]

१३–उभयोः[9] अपि[10] दृष्टः[11] अन्तः[12] तु[13] अनयोः[14] तत्त्व[15] दर्शिभिः[16]

पदार्थ

नेस्ती[2] या असत[2] का हो[3] न[1] वजूद[4] ।

हो[7] न[5] हस्ती[8] या सत[8] अदम[6] मौजूद[6] ।। १२ ।।

इनही[14] दोनों[9] का अन्त[12] भी[10] लेकिन[13] ।

तत्व[15] दर्शीयों[16] से है[11] देखा[11] गया[11] ।। १३ ।।

12 - The ASAT or non-existence[2] doeth[2] not[1] exist[4], nor[5] doeth[7] SAT or existence[8] cease to exist[6].

13 —But[13] the end[12] of[9] even[10] both[9] of them[14] has been seen[11] by those who see[16] TATVA or the Absolute[15].*

सात

१४–अन्तवन्त इमे देहा नित्यस्योक्ताः शरीरिणः ।

१५–अनाशिनोऽप्रमेयस्य तस्माद्युद्ध्‌ यस्व भारत ।। (२–१८)

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*The ANT (अन्त) in line 13 meaus 'end' but others have interpreted it to mean as "difference" or "goal." A dualist has misinterpreted this verse to mean that both Sat and Asat or Spirit and Matter are real. This is an example how Gita has been distorted by the so-called religionists, to suppurt their own views. Vide corollary para 3 of Schedule C,how Sat comes to an end.

पदच्छेद

१४–अन्त[1]वन्तः इमे[2] देहाः[3] नित्यस्य[4] उक्ताः[5] शरीरिणः[6]
१५–अ[7] नाशिनः[8] अ[9] प्रमेयस्य[10] तस्मात्[11] युध्वस्व[12] भारत[13]

पदार्थ

अन्त[1] या नाश होने वाली[1] ये[2] ।
देहें[3] कहलावें[5] देह वाले[6] की ॥ १४ ॥
नित्य[4] अविनाशी[7.8] औ अप्रमेय[9.10] जो ।
या सदा नाश[8] और नापसे[10] भिन्न[9.10] ॥ १५ ॥
इसलिए[11] युद्ध[12] कर[12] तू ऐ भारत[13] ॥

14 & 15—These[2] mortal[1] bodies[3] are said to be[5] of the Lord of bodies[6], Who is eternal[4], immortal[7.8] and indefinable[9.10], henee[11] fight[12] O Bharata[13]*

आठ

१६ B–य एनं वेत्ति हन्तारं यश्चैनं मन्यते हतं ।
१७ B–उभौ तौ न विजानीतो नायं हन्ति न हन्यते (२–१६)

पदच्छेद

१६–यः[1] एनं[2] वेत्ति[3] हन्तारम्[4] यः[5] च[6] एनम्[7] मन्यते[8] हतम्[9]
१७–उभौ[10] तौ[11] न[12] विजानीतः[13] न[14] अयं[15] हन्ति[16] न[17] हन्यते[18]

पदार्थ

मारने[4]वाला इसको[2] जो[1] जाने[3] ।
और[6] मारा[9] हुआ जो[5] माने[8] इसे[7] ॥ १६ ॥

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*Bharata is an epithet of Arjuna.

दोनों[१०] वो[११] जानते[१३] नहीं[१२] ये[१५] तो ।
नहीं[१४] मारे[१६] न[१७] मारा[१८] जाता है ।। १७ B ।।

16 B—One[1] knoweth[3] This[2] (Lord of bodies) to be slayer[4] and[6] the other [5] taketh[8] Him[7] to be slain[9].

17 B—Both[10] of them[11] donot[13.12] know[13] Him[15], Who[15] doeth[16] not[14] slay[16] nor[17] is[18] He[15] slain[18].

नौ

१८ F–अव्यक्तादीनि भूतानि व्यक्तमध्यानि भारत ।
१९ F–अव्यक्त निधनान्येव तत्र का परिदेवना ।। (२–२८)

पदच्छेद

१८–अव्यक्त[१] आदीनि[२] भूतानि[३] व्यक्त[४] मध्यानि[५] भारत[६]
१९–अव्यक्त[७] निधनानि[८] एव[९] तत्र[१०] का[११] परिदेवना[१२]

पदार्थ

भारत[६] यानी भरत[६] की[६] ऐ[६] सन्तान[६] ।
भूतों[१] यानी वजूदों[१] के पहले[२] ।। १८ F ।।
की[१] गती अव्यक्त[१] लामालूम[१] ।
बीच[५] की गति[५] व्यक्त[४] या मालूम[४] ।।
मरने[८] के बाद[८] की[८] भी[९] गति[८] अव्यक्त[७] ।
इसमें[१०] क्या[११] चिन्ता[१२] फिक्र क्यों[१२] होवै ।। १९ F ।।

18 F—The previous condition[2] of beings is unknown or unmanifest[1]; while that of the middle[5] is manifest or known[4], O Bharata[6] !

19 F—The condition[8] after[9] death[8] is[7] also[10] unknown[7], why should there be[11] an[13] anxiety[13] in this[11] ?

दस

२०–B–स्वधर्ममपि चावेक्ष्य न विकम्पितुमर्हसि ।
२१–धर्म्याद्धि युद्धाच्छ्रेयो ऽन्यत्क्षत्रियस्य न विद्यते (२–३१)

पदच्छेद

२०–स्व[१] धर्मम्[२] अपि[३] च[४] अवेक्ष्य[५] न[६] विकम्पितुम्[७] अर्हसि[८]
२१–धर्म्यात्[९] हि[१०] युद्धात्[११] श्रेयः[१२] अन्यत्[१३] क्षत्रियस्य[१४] न[१५] विद्यते[१६]

पदार्थ

और[४] धर्म[२] अपना[१] देखकरके[५] भी[३] ।
कांपना[७] यानी डरना[७] ठीक[८] नहीं[६] ॥ २० B ॥
क्योंकि[१०] धर्म्म[९] युद्ध[११] से[११] नहीं[१५] बढ़कर[१२] ।
वास्ते[१४] क्षत्री[१४] के है[१६] कुछ और[१३] ॥ २१ ॥

20 B—And[4] even[3] looking at[5] thy[1] DUTY[2], it is[8] not[6] proper[8] to waver or be afraid of[7],

21—For[10] there is[16] nothing[15.13] higher[12] than[12] a righteous[9] war[11] for a Kshattriya or Saviour[14].*

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*Vide next verse to support the ground alleged in this verse and see Para 3 Schdule C as to Swadbarma and Dharma-yuddha.

ग्यारह

२२–हतो वा प्राप्स्यसि स्वर्गं जित्वा वा भोक्ष्यसे महीम् ।
२३–तस्मादुत्तिष्ठ कौंतेय युद्धाय कृत निश्चयः (२–३७)

पदच्छेद

२२–हतः[१] वा[२] प्राप्स्यसि[३] स्वर्गं[४] जित्वा[५] वा[६] भोक्ष्यसे[७] महीम्[८]
२३–तस्मात्[९] उत्तिष्ठ[१०] कौंतेय[११] युद्धाय[१२] कृत[१३] निश्चयः[१४]

पदार्थ

यदि[२] मारा[१] गया तो प्राप्त[३] हो स्वर्ग[४] ।
यदि[६] जीता[५] तो भोगेगा[७] पृथ्वी[८] ।। २२ ।।
इसलिए[९] उठ[१०] तू युद्ध[१२] के लिये[१२] ।
करके[१३] निश्चय[१४] हे कुन्ती[११] के बेटे[११] ।। २३ ।।

22 If[2] slain[1] thou gainest[2] Heaven[4], if[6] vietorions[5] thou enjoyest[7] earth[8] :

23 Hence[4] O Kaunteya ![11] get up[10] to[12] fight[12], having[13] made up thy mind[14].*

बारह

२४ B–कर्मण्येवाधिकारस्ते मा फलेषु कदाचन ।
२५ B–मा कर्मफल हेतुर्भूर्मा ते संगोऽस्त्व कर्मणि (२–४७)

पदच्छेद

२४–कर्मणि[१] एव[२] अधिकारः[३] ते[४] मा[५] फलेषु[६] कदाचन[७]
२५–मा[८] कर्म[९] फल[१०] हेतुः[११] भूः[१२] मा[११] ते[१४] संगः[१५] अस्तु[१६] अकर्मणि[१७]

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*Kaunteya is an epithet of Arjuna.

पदार्थ

कर्म[१] में[१] ही[२] है[३] तेरा[४] हक़[३] अधिकार[३] ।
फलों[६] यानी नतीजों[६] में न[५] कभी[७] ।। २४ B ।।
फल[१०] के लिये[११] न[८] कर्म[९] होय[१२] न[१३] हो[१६]
तेरा[१४] बेकारी[१७] या अकर्म[१७] में संग[१५] ।। २५ B ।।

24B—Thy[4] ri ht[3] is[2] in action[1] alonc[2], but never[5,7] in fruits or results[6] :

25B—Let[12] not[8] action[9] be[12] for[11] results[10], nor[13] be[16] thou[14] attached to[15] inaction[17].*

तेरह

२६–योगस्थः कुरु कर्माणि सङ्गम् त्यक्त वा धनंजय ।
२७–सिद्धयसिद्धयोः समो भूत्वा समत्वं योग उच्यते (२–४८)

पदच्छेद

२६–योगेस्थः[२] कुरु[३] कर्माणि[४] सङ्ग[५] त्यक्तवा[६] धनंजय[७]
२७–सिद्धि[८] असिद्धयोः[९] समः[१०] भूत्वा[११] समत्वम्[१२] योग[१३] उच्यते[१४]

पदार्थ

हे धनंजय[७] तू कर्म[४] कर[३] होके[२] ।
योग[१] में स्थित[२] त्याग[६] करके संग[५] ।। २६ ।।
सिद्धि[८] असिद्धि[९] यानी जीत[८] और हार[९] ।
में हो[११] सम[१०] येही समता[१२] योग[१३] कहाय[१४] ।। २७ ।।

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*This verse suggests how to fight viz to discharge one's duty or to act.

26 F—O Dhananjaya[7] ! do[3] work[4] devoting thy self[2] to Yoga[1], giving up[6] attachment,[5]

27—Being[11] balanced[12] in success[8] and failure[9]; this balance[12] is called[14] Yoga[13].*

चौदह

२८ B–श्रुति विप्रतिपन्ना ते यदास्थास्यति निश्चला ।
२९–समाधा वचला बुद्धिस्तदा योगमवाप्स्यसि (२–५३)

पदच्छेद

२८–श्रुति[१] विप्रति[२] पन्ना ते[३] यदा[४] स्थास्यति[५] निश्चला[६]
२९–समाधौ[७] अचला[८] बुद्धिः[९] तदा[१०] योगम्[११] अवाप्स्यसि[१२]

पदार्थ

जब[४] सुनी[१] बातों[१] अथवा श्रुति[१] से[१] ।
ठहरे[५] निश्चल[६] ये तेरी[३] घबड़ाई[२] ।। २८ B ।।
बुद्धि[९] ऐसी समाधि[७] में जो[८] अचल[८] ।
योग[११] को तब[१०] प्राप्त[१२] होवेगा[१२] ।। २९ ।।

28 B—When[4] standeth[5] immovable[6] bewildered by[2] Shruties[1], thy[3]

29—Intellect[9] in[1] fixed[8] Samadhi or meditation[7], then[10] shalt thou attain[12] unto Yoga[11]†

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*Dhananjaya is an epithet of Arjuna. This verse defines Yoga. How to attain it is given in the next verse. By attachment is here meant the attachment with the result of actions.

†14 Vide schedule D for Shruties or Vedas.

पन्द्रह

३०–प्रजहाति यदा कामान् सर्वान् पार्थ मनोगतान् ।
३१–आत्मन्येवात्मना तुष्टः स्थित प्रज्ञस्तदोच्यते (२–५५)

पदच्छेद

३०–प्रजहाति[1] यदा[2] कामान्[3] सर्वान्[4] पार्थ[5] मनः[6] गतान्[7]
३१–आत्मनि[8] एव[9] आत्मना[10] तुष्टः[11] स्थित[12] प्रज्ञः[13] तदा[14] उच्यते[15]

पदार्थ

त्याग देता[1] है सब[4] जब[2] ऐ पारथ[5]
मन[6] से जो कामनायें[3] उठती[7] हैं ॥ ३० ॥
आप[8] में आप[10] से ही[9] हो सन्तुष्ट[11] ।
तब[14] स्थित[12] बुद्धि वाला[13] कहलावे[15] ॥ ३१ ॥

30—When[2] one casteth away[1] all[4] desires[3] that arise[7] in mind[6], O Partha[5] !

31—He[8] being satisfied[11] with himself[10] alone[9], is then said to be[15] a sage of [13] steady[12] wisdom[13]. *

सोलह

३२–दुःखेष्वनुद्विग्न मनाः सुखेषु विगतस्पृहः ॥
३३–वीत राग भय क्रोधः स्थितधीर्मुनिरुच्यते (२–५६)

पदच्छेद

दुःखेषु[1] अन[2] उद्विग्न[3] मनाः[4] सुखेषु[5] विगत[6] स्पृहः[7]
वीत[8] राग[9] भय[10] क्रोधः[11] स्थित[12] धी[13] मुनिः[14] उच्यते[15]

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*In order to be a yogi, one is required to be a Muni or wise also, hence this verse and the next define a sage of steady wisdom.

पदार्थ

मन[४] न[२] घबड़ाय[१] जिसका[४] दुःखों[१] में ।
और इच्छा[७] रहित[६] हो[६] सुखों[५] में[५] ।। ३२ ।।
राग[९] भय[१०] और क्रोध[११] से हो[८] रहित[८] ।
क़ायमुल[१२] अक़्ल[१३] मुनि[१४] वो[१५] कहलावे[१५] ।। ३३ ।।

32—One whose mind[4], is[3] not[2] disturbed[2] in pains[1], is free[6] from desires[7] in pleasures[5].

33—And is not affected[8] by attachment[9], fear[10] and resentment[11], is called[15] a MUNI[14] (sage) of[13] steady[12] wisdom[13].

सत्रह

३४—विषया विनिवर्त्तन्ते निराहारस्य देहिनः ।
३५—रस वर्जं रसोऽप्यस्य परं दृष्ट्वा निवर्तते (२—५६)

पदच्छेद

विषया[१] विनिवर्त्तन्ते[२] निराहारस्य[३] देहिनः[४]
रसः[५] वर्जं[६] रस[७] अपि[८] अस्य[९] परं[१०] दृष्ट्वा[११] निवर्तते[१२]

पदार्थ

भूखे[३] इन्सान[४] के विषय[१] हों[२] दूर[२] ।
पर नहीं[६] दूर होवे रस[५] या चाह[५] ।। ३४ ।।
दूर[१२] होती[१२] है चाह[७] भी[८] उसकी[९] ।
देख[११] लेता[११] है जो परम[१०] या तत्व ।। ३५ ।।

34—The sense-objects[1] are off[2] from an abstinent[3] person[4],

35—But not[6] relish or desire[5] for them : the desire or relish[7] also[8] is off[12] from him[9] who perceives[11] (realizes) the Supreme[10].*

अठारह

३६—या निशा सर्व भूतानां तस्यां जागर्तिसंयमी
३७—यस्यां जाग्रति भूतानि सानिशा पश्यतो मुनेः (२–६९)

पदच्छेद

३६—या[१] निशा[२] सर्व[३] भूतानां[४] तस्यां[५] जागर्ति[६] संयमी[७]
३७—यस्यां[८] जाग्रति[९] भूतानि[१०] सा[११] निशा[१२] पश्यतः[१३] मुनेः[१४]

पदार्थ

सब[३] वजूदों[४] की[४] रात[२] जो[१] उस[५] में ।
जागते[६] संयमी[७] या अहले[७] दिल ।। ३६ ।।
जागते[९] जिसमें[८] हैं वजूद[१०] सभी ।
देखने[१३] वाले मुनि[१४] की है वो[११] रात[१२] ।। ३७ ।।

36—What[1] is night[2] for[4] all[3] beings[4], the self-controlled one[7] waketh[5] thereat[6].

37—Wherein[8] other beings[10] awake[9], it[11] is night[12] for the sage[14], who seeth or realizeth[13] the Supreme.

उन्नीस

३८—देवान् भावयतानेन ते देवा भावयन्तु वः ।
३९—परस्परम् भावयन्तः श्रेयः परमवाप्स्यथ (३–११)

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*This verse and the next distinguish between a wise and others.

पदच्छेद

३८–देवान्[1] भावयत[2] अनेन[3] ते[4] देवा[5] भावयन्तु[6] वः[7]

३९–परस्परम्[8] भावयन्तः[9] श्रेयः[10] परम[11] अवाप्स्यथ[12]

पदार्थ

इस[3] से कर[2] देवताओं[1] को सन्तुष्ट[2]

करें[6] वो[4] देवता[5] तुम्हें[7] सन्तुष्ट[6] ॥ ३८ ॥

आपस[8] में एक दूसरे[8] को ही ।

करते सन्तुष्ट[9] लो[12] परम[11] कल्याण[10] ॥ ३९ ॥

38—Hence[3] satisfy[2] the gods[1] so that the[4] gods[5] may satisfy[6] ye[7].

39—Thus satisfying[9] each other[8] have the Supreme[11] bliss[10].*

बीस

४०–यज्ञ शिष्टाशिनः सन्तो मुच्यन्ते सर्व किल्विषैः ।

४१–भुञ्जते ते त्वघं पापा ये पचन्त्यात्म कारणात् । ३–१३ ।

पदच्छेद

४०–यज्ञ[1] शिष्ट[2], अशिनः[3] सन्तः[4] मुच्यन्ते[5] सर्व[6] किल्विषैः[7]

४१–भुञ्जते[8] ते[9] तु[10] अघं[11] पापा[12] ये[13] पचन्ति[14] आत्म[15] कारणात्[16]

पदार्थ

यज्ञ[1] से, जो बचा[2] हुआ[2] खावे[3] ।

सन्त[4] हैं सारे[6] पापों[7] से हैं बचे[5] ॥ ४८ ॥

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*By gods is here meant the sage of steady wisdom, referred to above. This verse and the next suggest a cooperation between wise and others. Vide Schedule E for Devas or gods.

पर[10] जो[11] पापी[12] पकावे[14] अपने[15] लिए[16] ।
भक्षण[8] करते हैं पाप[11] को वो[9] तो ॥ ४१ ॥

40—Those[4], who eat[3] the remains[2] of the YAJNA[1], are saints viz are saved[5] from[7] all[6] sins[7];

41—But[10] they[9] the sinners[12], who[13] dress food[14] for their own[15] sake[16] eat[8] sin[11].*

इक्कीस

४२—श्रेयान्स्वधर्मो विगुणः परधर्मात्स्वनुष्ठितात ।
४३—स्वधर्मे निधनं श्रेयः पर धर्मो भयावहः । ३—३५ ।

पदच्छेद

४२—श्रेयान्[1] स्व[2] धर्मः[3] वि[4] गुणः[5] पर[6] धर्मात्[7] सु[8] अनुष्ठितात्[9]
४३—स्व[10] धर्मे[11] निधनं[12] श्रेयः[13] पर[14] धर्मो[15] भय[16] आवहः[17]

पदार्थ

गुण[5] रहित[4] धर्म[3] अपना[2] है बेहतर[1] ।
औरों[6] के अच्छे[8] अमली[9] धर्मों[10] से[7] ॥ ४२ ॥
मृत्यु[12] है श्रेष्ठ[13] धर्म[11] में अपने[10] ।
भय[16] का कारण[17] है धर्म[15] औरों का[14] ॥ ४३ ॥

42—One's own[2] duty[3], though lacking[4] in merits[5], is better[1] than those[7] of others,[6] how so ever good[8] and practicable[9] they may be.

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* Mark the importance of the words saints and sinners in this verse and vide last corollary to para 7 of Schedule C.

43—Death[12] is excellent[13] in one's[10] own duty[11], while another's[14] duty[15] brings[17] fear[16]*.

बाईस

४४–बहूनि मे व्यतीतानि जन्मानि तव चार्जुन ।
४५–तान्यहं वेद सर्वाणि नत्वं वेत्थ परंतप । ४–५ ।

पदच्छेद

४४–बहूनि[१] मे[२] व्यतीतानि[३] जन्मानि[४] तव[५] च[६] अर्जुन[७]
४५–तानि[८] अहम्[९] वेद[१०] सर्वाणि[११] न[१२] त्वम्[१३] वेत्थ[१४] परंतप[१५]

पदार्थ

बहुत[१] से हो चुके[३] हैं जन्म[४] मेरे[२] ।
औार[६] तेरे[५] ऐ साफ़ दिल अर्जुन[७] ॥ ४४ ॥
जानूं[१०] उन[८] सबको[११] मैं[९] तू[१३] जाने[१४] नहीं[१२] ।
हे परंतप[१५] महान्[१५] तप वाले[१५] ॥ ४५ ॥

44—There have been[3] many[1] births[4] of Mine[2] and[6] thine[5] O Arjuna[7] !

45—I[6] know[10] them[8] all[11], but thou[13] knowest[14] not[12] O Parantapa[15].

तेईस

४६–यदा यदाहि धर्मस्य ग्लानिर्भवति भारत ।
४७–अभ्युत्थानमधर्मस्य तदात्मानं सृजाम्यहम् । ४–७ ।
४८–B–परित्राणाय साधूनां विनाशाय च दुष्कृताम् । ४–८ क ।

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* Why death is excellent, because one will be born again, as is mentioned in the next verse.

पदच्छेद

४६–यदा[१] यदा[२] हि[३] धर्मस्य[४] ग्लानिः[५] भवति[६] भारत[७]
४७–अभ्युत्थानम्[८] अधर्मस्य[९] तदा[१०] आत्मानं[११] सृजामि[१२] अहम्[१३]
४८–B परित्राणाय[१४] साधूनां[१५] विनाशाय[१६] च[१७] दुष्कृताम[१८] कृताम्[१९]

पदार्थ

भारत[७] यानी भरत की हे सन्तान ।
धर्म[४] की हानि[५] जब[१] जब[२] हो[६] बेशक[३] ।। ४६ ।।
वृद्धि[८] होती[८] अधर्म[९] की है[८] तब[१०] ।
अपने आपे[११] को मैं[१३] हूँ[१२] रच लेता[१२] ।। ४७ ।।
साधुओं[१५] या भलों की रक्षा[१४] को ।
और[१७] करने को नाश[१६] दुष्टों[१८.१९] के ।। ४८ B ।।

46—O Bharata[7] ! Whenever[1.2] there is[6] decay[5] of righteousness[4], certhainly[3]

47—There is exaltation[8] of unrighteousness[9], then[10.13] manifest[12] Myself[11].

48 B—To protect[14] the virtuous[15] and[17] to destroy[16] the evil-doors[18.19]. *

चौबीस

४९–जन्म कर्म च मे दिव्यमेवं यो वेत्ति तत्वतः ।
५०–त्यक्त्वा देहं पुनर्जन्म नैति मामेति सोऽर्जुन । ४–९ ।

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*23 The Lord shows His divinity for the first time in this verse. Vide schedule F for Avatar or Incarnation of Divinity.

पदच्छेद

४९–जन्म[१] कर्म[२] च[३] मे[४] दिव्यम्[५] एवं[६] यः[७] वेत्ति[८] तत्व[९]तः
५०–त्यक्त्वा[१०]देहं[११] पुनः[१२]जन्म[१३]न[१४]एति[१५] माम्[१६]एति[१७]सः[१८]अर्जुन[१९]

पदार्थ

दिव्य[५] जन्म[१] और[३] कर्म[२] ऐसे[६] मिरे[४] ।
तत्वतः[९] ठीक[६] ठीक[६] जो[७] जाने[८] ।। ४९ ।।
त्याग[१०] कर देह[११] फिर[१२] न[१४] लेवे[१५] जन्म[१३] ।
प्राप्त होता[१७] है मुझको[१६] वो[१८] अर्जुन[१९] ।। ५० ।।

49 & 50—He[18] who[7] knoweth[8] My[4] divine[5] birth[1] and[3] action[2] as[6] such[6], in reality[9], having left[10] body[11], cometh[15] not[14] to birth[13] again[12], but cometh[17] unto Me[16] O Arjuna[19] ! *

पच्चीस

५१–न मां कर्माणि लिम्पन्ति न मे कर्म-फलेस्पृहा । ४–१४ ।

पदच्छेद

५२–न[१] माम्[२] कर्माणि[३] लिम्पन्ति[४] न[५] मे[६] कर्म[७] फले[८] स्पृहा[९]

पदार्थ

कर्म[३] मुझको[२] स्पर्श करते[४] नहीं[१] ।
कर्म[७] फल[८] की न[५] लालसा[९] है मुझे[६] ।। ५१ ।।

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* 24 This verse teaches us how humanity is converted into Divinity. Divine birth is mentioned in the preceding verse and the Divine Action, in the next two verses.

51—No[1] actions[3] affect[4] Me[2], nor[5] is[9] the fruit[8] of actions[7] desired[9] by Me[6].

छब्बीस

५२—कर्मण्यकर्म यः पश्येदकर्मणि च कर्म यः ।

५३E—विज्ञानी परमं सैवच युक्तः कृत्स्न कर्म कृत । ४—१८ ।

पदच्छेद

५२--कर्मणि[1] अकर्म[2] यः[3] पश्येत्[4] अकर्मणि[5] च[6] कर्म[7] यः[8]

५३—विज्ञानी[9] परमम्[10] स[11] एव[12] च[13] युक्तः[14] कृत्स्न[15] कर्म[16] कृत्[17]

पदार्थ

देखता[4] कर्म[1] में अकर्म[2] है जो[3.8] ।
    और[6] बेकारी[5] या अकर्म[5] में कर्म[7] ।। ५२ ।।
वो[11] परम[10] विज्ञानी[9] है औ[13] सब[15] ।
    कर्म[16] करते हुए[17] भी[12] ले आराम[14] ।। ५३ ।।

52 & 53 F—One[11], who[3.8] seeth[4] INACTION[2] in ACTION[1] and[6] ACTION[7] in INACTION[5] IS[9] THE SUPREME[10] WISE[9] AND[13] is united or at rest[14], even[12] doing[10] all[15] action[16].*

सत्ताईस

५४—यदृच्छा लाभ सन्तुष्टो द्वन्द्वातीतो विमत्सरः

५५—समः सिद्धावसिद्धौ चं कृत्वापि न निबद्ध्यते । ४—२२ ।

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*26 The Modern and Bali Gitas read स बुद्धिमान् मनुष्येषु सः (He is wise among men), in place of the clause printed in bold types, in line 53. Vide para 9 of Sch. C.

पदच्छेद

५४–यदृच्छा[१, २] लाभ[३] सन्तुष्ट[४] द्वन्द्व[५] अतीतः[६] विमत्सर[७, ८]
५५–समः[९] सिद्धौ[१०] असिद्धौ[११] च[१२] कृत्वा[१३] अपि[१४] न[१५] विद्यते[१६]

पदार्थ

जो[१] अनायास[२] पा[३] रखे सन्तोष[४] ।
द्वन्द्व[५] से दूर[६] ईर्षा[८] से रहित[७] ।। ५४ ।।
सम[९] हो[९] सिद्धी में[१०] औ[१२] असिद्धी में[११] ।
कर्म[१३] करते[१३] हुए भी[१४] फंसता[१६] नहीं[१५] ।। ५५ ।।

54 & 55—He[16], who[1] is content with[4] what he gets[2] unexpected[1], is free from[6] opposites[5], is above[5] jeolousy[8], and is balanced[9] in success[10] and[12] failure[11], doeth[16] not[15] get himself involved[16] even[14] while acting[13].*

अट्ठाईस

५६–द्रव्ययज्ञास्तपोयज्ञा योगयज्ञास्तथाऽपरे ।
५७–स्वाध्यायज्ञानयज्ञाश्च यतयः संशितव्रताः (४–२८)

पदच्छेद

५६–द्रव्य[१] यज्ञाः[२] तपः[३] यज्ञाः[४] योग[५] यज्ञाः[६] तथा[७] अपरे[८]
५७–स्वाध्याय[९] ज्ञान[१०] यज्ञाः[११] च[१२] यतयः[१३] संशित[१४] व्रताः[१४]

पदार्थ

द्रव्य[१] यज्ञ[२] तप[३] के यज्ञ[४] योग[५] यज्ञ[६] और[७] ।
इनसे[८] अतिरिक्त[८] यानी इनके[८] सिवा[८] ।। ५६ ।।

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*This is an illustration of inaction in action referred to above.

स्वाध्याय[9] और[12] ज्ञान[10] यज्ञ[11] जिन्हें।
यती[13] औ तीव्र[14] व्रत वाले[15] करें ॥ ५७ ॥

56—Whether he performs Drivya[1] yajna[2] (charity), Tapa[3] yajna[4] (austerity), Yoga[5] yajna[6] (balance of mind), and[7] other[8].

57—Yajnas[11] such as study[9] and[12] wisdom[10] that are done by those, who lead the life of celibaey[13] and are of[15] firm[14] resolve or determination[15]*

उन्तीस

५८—सर्वं कर्माखिलं पार्थ ज्ञाने परिसमाप्यते (४—३३ ख)
५९—तद्विद्धि प्रणिपातेन परिप्रश्नेन सेवया (४—३४ क)

पदच्छेद

५८—सर्वं[1] कर्म[2] अखिलं[3] पार्थ[4] ज्ञाने[5] परिसमाप्यते[6]
५९—तत्[7] विद्धि[8] प्रणि[9] पातेन[10] परिप्रश्नेन[11] सेवया[12]

पदार्थ

कर्म[2] सब[1] पूरे[3] पूरे[3] होवें समाप्त[6]।
ज्ञान[5] में ऐ पृथा[4] के बेटे पार्थ ॥ ५८ ॥

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*This verse should be read along with the preceding one, wherein it is stated that such and such person is not affected even while acting. All the actions are enumerated in this verse. They pertain to property, body, mind, intellect and Self. That which pertains to Self in gyan or wisdom, wherein all the actions submerge. Celibacy is essential for studies and firm determination for wisdom, Vide Schedule G, for all the actions known as Panch Mahayajna.

जान ले[८] उसको[७] यानी ज्ञान को तू[८] ।
पैरों[९] पड़[१०] प्रश्न कर[११] औ सेवा कर[१२] ॥ ५९ ॥

58—O Partha[4] ! all[1] actions[2] in their entirety[3] come to an end[6] in wisdom[5].

59—Acquire[8] it[7] (wisdom) by falling[10] on feet[9] (bowing to the knees), by putting questions[11] and by rendering service[12]. *

तीस

अर्जुन उवाच :—

६०—यच्छ्रेय एतयोरेकं तन्मे ब्रूहि सुनिश्चितम् (५—१ क)

पदच्छेद

यत[१] श्रेयः[२] एतयोः[३] एकम्[४] तत्[५] मे[६] ब्रूहि[७] सु[८] निश्चितम्[९]

पदार्थ

अर्जुन बोले :—

एक[४] जो[१] श्रेष्ठ[२] हो इन दोनों[३] में ।
मुझ से[६] कह[७] ठीक[८] निश्चय कर[९] उसको[५] ॥ ६० ॥

Arjuna said :—

60 F—Coming to the correct[8] decision[9] tell[7] me[6] what[5,1] is the better[2] one[4] of them[3]. †

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* The virtues of humility, inquistiveness and service are essential for a seeker after wisdom.

† In the preceding verse the Lord asks Arjuna to acquire wisdom, wherein all actions submerge, while in verse XIII, he has been asked 'to do work devoting Yoga'. Thus Arjuna being confounded asks the Lord, which of the two, action or inaction is better.

श्री भगवान् उवाच :—

इकतीस

६१—सन्यासः कर्मयोगश्च निःश्रेयसकरावुभौ ।
६२—तथोस्तु कर्मसंन्यासत्कर्मयोगो विशिष्यते (५—२)

पदच्छेद

६१—सन्यासः[1] कर्म[2] योगः[3] च[4] निः[5] श्रेयस्करौ[6,7] उभौ[8]
६२—तयोः[9] तु[10] कर्म[11] सन्यासात्[12] कर्म[13] योगः[14] विशिष्यते[15]

पदार्थ

श्री भगवान् बोले :—

सन्यास[1] और[4] कर्म[2] योग[3] हर दो[8] ।
बेशक[5] कल्याण[6] करने वाले[7] हैं ॥ ६१ ॥
पर[10] है[15] इन[9] में से श्रेष्ट[15] या उत्तम ।
कर्म में लगना[14] कर्म[11] छोड़ने[12] से[12] ॥ ६२ ॥

The Lord said—

61—Certainly[5] both[8] Sanyasa or renunciation[1] and[4] Karma yoga or taking[3] up action[2] lead to[7] bliss[6],

62—But[10] of them[9] taking up[14] work[13] is better than[15] giving[12] it[11] up[12].*

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* A practical man is better than a theoretical. Note that both action and inaction lead to biiss. Vide corollary to para 9 of Sch. C.

बत्तीस

६३–योग युक्तो मुनिर्ब्रह्म नचिरेणाधिगच्छति (५–६ ख)
६४–सर्व भूतात्मभूतात्मा कुर्वन्नपि न लिप्यते (५–७ ख)

पदच्छेद

६३–योग[1] युक्तः[2] मुनिः[3] ब्रह्म[4] न[5] चिरेण[6] अधि[7] गच्छति
६४–सर्व[8] भूत[9] आत्म[10] भूत[11] आत्मा[12] कुर्वन्[13] अपि[14] न[15] लिप्यते[16]

पदार्थ

मुनि[1] जो[2] कर्म योग[1] करता[2] है ।
उसको देरी से[6] ब्रह्म[4] प्राप्त[7] न[5] हो[7] ।। ६३ ।।
सब[8] वजूदों[9] का अपना[10] आप[10] हो[11] आप[12] ।
कर्म[1] करते[13] हुए भी[14] फंसना[16] नहीं[15] ।। ६४ ।।

63—The Muni[3] who doeth[2] work[1] goeth to[7] Brahma[4] not[5] late[9] (viz. soon).

64—He[12] being[11] the self [10] of all[8] beings[9] is[16] not[15] affected[16], even[12] acting[1].*

तेतीस

६५ उद्धरेदात्मनात्मानं नात्मानमवसादयेत् ।
६६ आत्मैव ह्यात्मनो बन्धुरात्मैव रिपुरात्मनः (६–५)

पदच्छेद

६५ उद्धरेत्[1] आत्मना[2] आत्मानम्[3] न[4] आत्मानम्[5] अवसादयेत्[6]
६६ आत्मा[7] एव[8] हि[9] आत्मनः[10] बन्धुः[11] आत्मा[12] एव[13] रिपुः[14] आत्मनः[15]

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* When both action and inaction viz. work and wisdom are combined together one gets realisation soon.

पदार्थ

आप[२] से आप को[३] करे उद्धार[१] ।
नहीं[४] नीचे गिरावे[६] अपने को[५] ।। ६५ ।।
क्यों[९] कि है आप[७] ही[८] अपना[१०] बन्धु[११] मित्र ।
आप[१२] ही[१३] अपने आपका[१५] शत्रु[१४] ।। ६६ ।।

65—Let[1] one[3] elevate[1] oneself[3] and not[4] degrade[6] one-self[5],

66—For[9] one[7] is[11] one's[10] own[8] friend[11] as well as[13] one[12] is[14] one's[15] own[13] foe[14].*

चौंतीस

६७–योगी युञ्जीत सततमात्मानं रहसि स्थितः ।
६८–एकाकी यतचित्तात्मा निराशीरपरिग्रहः (६–१०)

पदच्छेद

६७–योगी[१] युञ्जीत[२] सततम्[३] आत्मानम्[४] रहसि[५] स्थितः[६]
६८–एकाकी[७] यत[८] चित्त[९] आत्मा[१०] निः[११] आशीः[१२] अ[१३] परिग्रहः[१४]

पदार्थ

त्याग[११] आशा[१२] औ छोड़[१३] मकबूजात[१४] ।
चित्त[९] अपने[१०] को वश में[८] कर तन्हा[७] ।। ६८ ।।
बैठ[६] एकान्त[५] में निरन्तर[३] लगे[२] ।
अपने आपे[४] या आत्म[४] में योगी[१] ।। ६७ ।।

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* This verse teaches us that a man is the architect of his own fortune. To elevate oneself is to be both theoretical and practical viz, to be both Muni and Yogi.

67 Let[1] a Yogi[1] be[2] constantly[3] engaged[2] in himself[4] sitting[6] alone[5],

68 In loneliness[7], having controlled[8] his[10] mind-stuff[9] and giving up[11] hopes[12] and renouncing[13] possessions[14]. *

पेंतीस

६९–समं कायशिरोग्रीवं धारयन्नचलं स्थिरम् ।
७०–संप्रेक्ष्य नासिकाग्रं स्वं दिशश्चानवलोकयन् (६–१३)
७१–यथा दीपो निवातस्थो नेङ्गते सोपमा स्मृता (६–१९ क)

पदच्छेद

६९–समं[१] काय[२] शिरो[३] ग्रीवं[४] धारयन्[५] अ[६] चलम[७] स्थिरम्
७०–संप्रेक्ष्य[९] नासिका[१०] अग्रं[११] स्वं[१२] दिशः[१३] च[१४] अन[१५] अवलोकयन्[१६]
७१–यथा[१७] दीपः[१८,१९] निवात[२०] स्थ[२१] न[२२] इंगते[२३] सा[२४] उपमा[२५] स्मृता[२६]

पदार्थ

सीधा[१] रक्खे[५] शिर[३] और धड़[२] गर्दन[४] ।
न[६] हिले[७] डोले औ रहे स्थिर[८] ।। ६९ ।।
देखे[९] अपनी[१२] ही नाक[१०] के आगे[११] ।
और[१४] जानिब[११] को वो[१३] नहीं[१५] देखे[१६] ।।७०।।
जैसे[१७] वायु[२०] रहित[१९] जगह[२१] में दिया[१८] ।
नहीं[२२] हिलता[२३] वो[२४] उपमा[२५] रक्खे[२६] याद ।।७१।।

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* This verse and the next teach us how to be a Yogi, both by practising psychic exercises and by leading practical life, vide paras 10 of Sch. C.

69—Let[5] him (the Yogi) keep[5] the body[2] (trunk), the head[3] and the neck[4] erect[1] (or in the same straight line) immovable[6.7] and fixed[8] and,

70—Look at[9] the front[11] of[10] his[12] nose[10] and[14] see[16] no[15] other side[13],

71—Just as[17] a lamp[18] in a[21] windless[19.20] place[21] doeth[23] not[22] flicker[23]. This[24] simile[35] is to be remembered[26].

छत्तीस

७२–आत्मौपम्येन सर्वत्र समं पश्यति योऽर्जुन ।
७३–सुखं वा यदि वा दुःखं स योगी परमो मतः (६–३२)

पदच्छेद

आत्म[1] औपम्येन[2] सर्वत्र[3] समं[4] पश्यति[5] यः[6] अर्जुन[7]
सुखं[8] वा[9] यदि[10] वा[11] दुःखं[12] सः[13] योगी[14] परमः[15] मतः[16]

पदार्थ

देखे[5] जो[6] आत्म[1] यानी अपने[1] समान[2] ।
सब जगह[3] सम या एकसा[4] अर्जुन[7] ।। ७२ ।।
चाहे[9.10] सुख[8] होवे चाहे[11] होवे[12] दुख[12] ।
माना जाता[16] है वो[13] परम[15] योगी[14] ।। ७३ ।।

72 & 73 O Arjuna[7] ! one[13] who[6] seeth[5] everywhere[3] the equality or similarity[4] like[2] himsell[1], whether[9.10] it is pleasure[8] or[11] pain[12], is taken to be[16] the Yogi-in-chief[14.15]*.

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* One who feels the pleasures and pains of others as his own is the Yogi-in-chief or Param Yogi.

सेंतीस

७४–यो मां पश्यति सर्वत्र सर्वं च मयि पश्यति ।
७५–तस्याहं न प्रणश्यामि स च मे न प्रणश्यति (६–३०)

पदच्छेद

७४–यः[१] माम्[२] पश्यति[३] सर्वत्र[४] सर्वं[५] च[६] मयि[७] पश्यति[८]
७५–तस्य[९] अहं[१०] न[११] प्रणश्यामि[१२] स[१३] च[१४] मे[१५] न[१६] प्रणश्यति[१७]

पदार्थ

सब जगह[४] मुझ[२] को देखता[३] है जो[१] ।
और[६] है[८] मुझ[७] में देखता[८] सब कुछ[५] ।। ७४ ।।
मैं[१०] नहीं[११] होता[१२] उसको[९] नाश[१२] या गुम ।
औ[१४] न[१६] होवे[१७] मुझे[१५] वो[१३] नाश[१७] या गुम ।। ७५ ।।

74—Whosoever[1] seeth[3] Me[2] everywhere[4], and[6] seeth[8] all[5] in Me[7].

75—To him[9] I[10] am[12] not[11] lost[12] nor[14.16] is [17] he[13] lost[17] to Me[15].*

अढ़तीस

७६–भूमिरापोऽनलो वायुः खं मनो बुद्धिरेव च ।
७७–अहंकार इतीयं मे ऽप्राम प्रकृतिरष्टधा (७–४)

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* The similar self as mentioned in the previous verse becomes the same self or Divinity. Vide para 12 of Schedule C.

पदच्छेद

७६–भूमिः[१] आपः[२] अनलः[३] वायुः[४] खम्[५] मनः[६] बुद्धिः[७] एव[८] च[९]
७७–अहंकार[१०] इति[११] इयम[१२] मे[१३] अप्राम[१४] प्रकृतिः[१५] अष्ट[१६] धा

पदार्थ

भूमि[१] जल[२] अग्नि[३] वायु[४] आकाश[५] और ।
मनो[६] बुद्धि[७] या अक़ल[७] औ दिल[६] भी[८] ॥ ७६ ॥
अरु[९] अहं[१०] या अनानियत[१०] ऐसे[१२] ।
ये[११] मिरी[१३] आठों[१६] अपरा[१४] प्रकृति[१५] ॥ ७७ ॥

76—Earth[1], water[2], fire[3], and air[4], ether[5], also[8] mind[6], intellect[7], and[9].

77—Ego[10] are thus[12] these[11] My[13] eightfold[16] Apara[14] Prakriti[15] or inferior nature*.

उनतालीस

७८–जीव भूतां परां विद्धि ययेदं धार्यते जगत् (७–५ ख)

पदच्छेद

७८–जीव[१] भूताम्[२] परां[३] विद्धि[४] यथा[५] इदम्[६] धार्यते[७] जगत्[८]

पदार्थ

जीव[१] की हस्ती[२] को तू जान[४] परा[३] ।
जिस[५] से धारण[७] या क़ायम है ये[६] जगत[८] ॥ ७८ ॥

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*अप्रां (Immediate or Inferior) is replaced by भिन्न (separate) in Modern and Bali Gitas. Prakriti literally means the First Cause.. In this verse the divine nature is shown as physical and mental, while in the next, it is shown as spiritual also.

78 F—Know[4] the existence[2] of life or consciousness[1] as the para[3] (Prakriti) or (My) superior[3] (nature) by which[5] this[6] Universe[8] is upheld[7].*

चालीस

७९–अहं कृत्स्नस्य जगतः प्रभवः प्रलयस्तथा (७–६ ख)

पदच्छेद

७९ अहं[1] कृत्स्नस्य[2] जगतः[3] प्रभवः[4] प्रलयः[5] तथा[6]

पदार्थ

हूँ मैं[1] सारे[2] जगत[3] का हस्तो विकास[4] ।
और प्रलय[5] या नाश भी[6] मैं ही ॥ ७९ ॥

79 –I[1] am the creation or manifestation[4] as well as[6] the annihilation or dissolution[4] of the whole[2] universe[3].

इकतालीस

८०–मत्तः परतरं नान्यत्किञ्चिदस्ति धनञ्जय ।
८१········सूत्रे मणिगणा इव (७–७)

पदच्छेद

८० मत्तः[1] पर तरम्[2] न[3] अन्यत्[4] किञ्चित्[5] अस्ति[6] धनंजय[7]
८१··················सूत्रे[8] मणि[9] गणा[10] इव[11]

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* In Modern Gitas, it is महा बाहू (of long arms, an epithet of Arjuna) instead of पराम् (know My Remote or Superior) in line 78.

पदार्थ

हे धनंजय[७] जो जीते धन औ धान्य ॥ ८० ॥
है[६] परे[२] मुझ[१] से और[४] कुछ भी[५] नहीं[३] ।
जैसे[११] तागे[८] से जिस में मणि[९] की लड़ी[१०] ॥ ८१ ॥

80—O Dhananjaya[7] ! there is[6] nothing[3-5] else[4] beyond[2] Me[1],

81—Just like[11] the string[8] that underlies the row[10] of jewels[1]. *

व्यालीस

८२—रसोऽहमप्सु कौन्तेय प्रभाऽस्मि शशिसूर्ययोः ।
८३—प्रणवः सर्ववेदेषु शब्दः खे पौरुषं नृषु (७–८)

पदच्छेद

८२—रसः[१] अहम्[२] अप्सु[३] कौन्तेय[४] प्रभा[५] अस्मि[६] शशि[७] सूर्ययोः[८]
८३—प्रणवः[९] सर्व[१०] वेदेषु[११] शब्दः[१२] खे[१३] पौरुषं[१४] नृषु[१५]

पदार्थ

मैं[२] हूँ[६] हे कौन्तेय[४] या कुन्ती पुत्र ।
जल[३] में रस[१] चन्द्र[७] सूर्य[८] में प्रकाश[५] ॥ ८२ ॥
सारे[१०] वेदों[११] में प्राणदा[९] प्रणव[९] ।
शब्द[१२] आकाश[१३] मर्दी[१४] मर्दों[१५] में ॥ ८३ ॥

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* The line 81 is completed in the modern Gita by preffxing मयि सर्व मिदं प्रोतं (I am thus interwoven in all) to it. This verse shows that Divinity is the Substratum of the Universe, while the preceding one shows that it is the Cause of the creation as well of the annihilation of the Universe.

82 B—O Kaunteya or son Kunti[4] ! I[2] am[6] sapadity[1] in water[3] and radiance[5] in the Moon[7] and the Sun[8].

83—Pranava or the word of power[9] (viz OM) in[11] all[10] the Vedas[11], sound[12] in ether[13] and manliness[14] in men[15].*

तैतालीस

८४–पुण्यो गन्धः पृथिव्यां च तेजश्चास्मि विभावसौ ।।
८५–जीवनं सर्व भूतेषु तपश्चस्मि तपस्विषु (७–९)

पदच्छेद

पुण्यः[१] गन्धः[२] पृथिव्यास्[३] च[४] तेजः[५] च[६] अस्मि[७] विभावसौ[८]
जीवनं[९] सर्व[१०] भूतेषु[११] तपः[१२] च[१३] अस्मि[१४] तपस्विषु[१५]

पदार्थ

खुशबू[१.२] पृथ्वी[३] में और[४] आग[८] में तेज[५] ।
और[६] जीवन[९] हूं सब[१०] वजूदों[११] में[११] ।। ८४ ।।
और[१३] तप[१२] हूँ[१४] तपस्वियों[१५] में मैं[१४] ।। ८५ ।।

84—I am[7] pure[1] fragrance or smell[2] in earth[2] and[4] brilliance[5] in fire[8] and[6]

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*This verse and the following two verses show that Divinity is the essence as well as what is the best in the abstract : Whatsoever is best in the concrete world is also divinity, vide verses 106—114 (infra).

85—Life[9] in[11] all[10] beings[11] and[13] austerity[12] in ascetics[15] am[14] I.*

चवालीस

८६ F—बीजं मां सर्वभूतानां विद्धि पार्थ सनातनम् ।
८७—बुद्धिर्बुद्धिमतामस्मि तेजस्तेजस्विनामहम् (७–१०)
८८ B—बलं बलवतां चाहम् (७–११ क (i)

पदच्छेद

८६ बीजं[1] मां[2] सर्व[3] भूतानां[4] विद्धि[5] पार्थ[6] सनातनम्[7]
८७ बुद्धिः[8] बुद्धि[9] मताम्[9] अस्मि[10] तेजः[11] तेजस्विनाम्[12] अहम्[13]
८८ बलं[14] बलवतां[15] च[16] अहम्[17]

पदार्थ

सब[3] वजूदों[4] का जो सनातन[7] बीज[1] ।
या सबब[1] अज़ली[7] जान[5] मुझको[2] पार्थ[6] ॥ ८६ ॥
बुद्धिमानों[9] की बुद्धि[8] हूँ[10] मैं ही ।
तेजवालों[12] का तेज[11] भी हूँ मैं[13] ॥ ८७ ॥
और[16] बलवानों[15] का हूँ मैं[17] ही बल[14] ॥ ८८ B ॥

86 F—O Partha ![6] know[5] Me[2] the eternal[7] seed or the cause[1] of all[3] beings[4].

87—I[13] am[10] intellect[8] of the intelligent[9] beings[9], glory[11] of the glorious ones[12],

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* it is प्रभास्मि शशि सूर्योः (I am radiance in the Moon and the Sun) in the Farrukhabad Gita in place of the second or last clause of line 85.

88 B—And[16] the strength[14] of the strong[15] am I[17]*.

पैंतालीस

८६—चतुर्विधा भजन्ते मां जनाः सुकृतिनोऽर्जुन ।
६०—आर्त्तोः जिज्ञासुरर्थार्थी ज्ञानी च भरतर्षभ ।। (७—१६)

पदच्छेद

चतुर्[१] विधा[२] भजन्ते[३] माम्[४] जनाः[५] सुकृतिनः[६.७] अर्जुन[८]
आर्त्तः[९] जिज्ञासु[१०] अर्थ[११] आर्थी[१२] ज्ञानी[१३] च[१४] भरत[१५] ऋषभ[१६]

पदार्थ

चार[१] प्रकार[२] के[२] मनुष्य[५] अर्जुन[८] ।
कर्म[७] जो[७] शुभ[६] करे[७] भजे[३] मुझको[४] ।। ८६ ।।
दुःखी[९] जिज्ञासु[१०] अर्थका[११] खोजी[१२] ।
और[१४] ज्ञानी[१३] हे भारत[१५] कुल[१५] में श्रेष्ठ[१६] ।। ६० ।।

89—Fourfold[1.2] persons[5] of[7] GOOD[6] ACTIONS[7] worship[3] Me[4], O Arjuna ![8]

90—The distressed[9], the seeker[10] (after truth), the hankerer after[12] enjoyments[11] and[14] the wise[13], O bull of strength[16] among the descendents of Bharata ![15]†

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* The line 88 is completed in the modern Gita by adding काम राग विवर्जितम् (void of desires and attachments) to it.

† 115 Know that good actions are essential for a devotee of God.

छियालीस

९१ F–उदाराः सर्व एवैते ज्ञानी त्वात्मैव मम प्रियः (७–१८ क)
९२ F–वासुदेवः सर्वम्·················(७–१९ ख (i))

पदच्छेद

९१ F—उदाराः[१] सर्व[२] एव[३] एते[४] ज्ञानी[५] तु[६] आत्मा[७] एव[८] मम[९] प्रियः[१०]
९२ F—वासुदेवः[११] सर्वम्[१२]

पदार्थ

ये[४] सब[२] ही[३] है[१] उदार या अच्छे ।
पर[६] मेरा[९] प्यारा[१०] आत्म[७] ज्ञानी[५] ही[८] ॥ ९१ ॥ F
जाने जो वासुदेव[११] है सब कुछ[१२] ॥ ९२ ॥ F

91 F—Certainly[3] all[2] those[4] are generous or noble[1] but[6] WISE[5] alone[8] is My[9] Dear[10] Self [7],

92 F—As he realizes that VASUDEVA or Omni-present Brahma[11] is all in all[12].*

सैंतालीस

९३–जरामरणमोक्षाय मामाश्रित्य यतन्ति ये ।
९४–ते ब्रह्म तद्विदुः कृत्स्नमध्यात्मं कर्मचाखिलम् (७–२९)

पदच्छेद

जरा[१] मरण[२] मोक्षाय[३] माम्[४] आश्रित्य[५] यतन्ति[६] ये[७]
ते[८] ब्रह्म[९] तत्[१०] विदुः[११] कृत्स्नम्[१२] अध्यात्मं[१३] कर्म[१४] च[१५] अखिलं[१६]

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* 116 In place of **मम् प्रियः** (My dear) in bold tipe in line 91, it is **मे मतम्** (in my opinion) in the Modern Gita.

पदार्थ

मौत[२] से औ बुढ़ापे[१] से[१] बचने[३] ।
 को[८] करें[६] यत्न[६] जो[७] मिरे[४] आश्रे[५] ।। ९३ ।।
जान लेते[११] हैं वो[८] तो उस[१०] ब्रह्म[९] को ।
 सारे[१२] अध्यात्म[१३] और[१५] सारे[१६] कर्म[१४] ।। ९४) ।।

93 & 94—All those[8] who[7] depending[5] upon Me[4] try[6] to get rid of[3] age[1] and death[2], know[11] that[10] Brahma[9] [the Absolute Reality], the Adhyatma[13] [the individual self] and[15] the Karma[14] [action] entirely[12,16].*

अढ़तालीस

९५ F–अक्षरं ब्रह्म परमं स्वभावोऽध्यात्ममुच्यते ।
९६ F–भूत भावोम्द्वकरो विसर्ग : कर्मसंज्ञितः ।। (८–३)

पदच्छेद

अक्षरं[१] ब्रह्म[२] परमं[३] स्वभावः[४,५] अध्यात्म[६] उच्यते[७]
भूत[८] भावः[९] उद्भव[१०] करः[११] विसर्गः[१२] कर्म[१३] संज्ञितः[१४]

पदार्थ

परम[३] अक्षर[१] है ब्रह्म[२] औ कहते[७] ।
 अपनी[४] हस्ती[५] स्वभाव[४,५] को[५] अध्यात्म[६] ।। ९५ F ।।

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* By 'getting rid of age and death' is meant 'freedom from birth and death' or from transmigration of life viz salvation. The word तत् (that) in line 94 specifies the Vasudeva or the Omni-present Brahma, referred to in the preceding verse.

जो विसर्ग[12] या विधी[12] करे[11] उत्पन्न[10] ।
भूतों[8] यानी वजूदों[8] की हस्ती[9] ।। ९६ F ।।
कर्म[13] का नाम[14] उसको[14] देते[14] हैं ।।

95 F—The Supreme[3] Imperishable[1] is Brahma[2] (the Absolute Reality). One's own[4] being[5] is called[7] the Adhyatma[6] (the individual self),

96F—The emanation or process[12] that causes[11] the creation[10] of the existence[9] of the of beings[8] is called[14] the Karma[13] (action)*.

उनंचास

९७ F–द्वाविमौ पुरुषौ लोके (१५–१६ क (i)]
९८ F–क्षरः सर्वाणिभूतानि कूटस्थोऽक्षर उच्यते (१५–१६ ख)
९९ F–अक्षारादपि अतीतोहम्प्रथितः पुरुषोत्तमः १५-१८ ख (ii)

पदच्छेद

९७ द्वौ[1] इमौ[2] पुरुषौ[3] लोके[4]
९८ क्षर[5] सर्वाणि[6] भूतानि[7] कूटस्थः[8] अक्षरः[9] उच्यते[10]
९९ अक्षराद्[11] अपि[12] अतीतः[13] अहम्[14] प्रथितः[15] पुरुष[16] उत्तमः[17]

पदार्थ

लोक[4] या जग[4] में[4] हैं पुरुष[3] ये[2] दो[1] । ९७ F ।

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* Brahma, the Adhyatma and the Karma referred to in the preceding verse are defined in this verse. परम् [Supreme] qualifies अक्षरः (imperishable) to distinguish Brahma from Adhyatma vide para 13 of scb. C.

सारे[६] भूत[७] यानी हस्तियाँ हैं क्षर[५] ।
और कूटस्थ[८] को[८] कहें[१०] अक्षर[९] ।। ९८ F ।।
अक्षर[११] से[११] भी[१२] परे[१३] हूं मैं[१४] प्रसिद्ध[१५] ।
पुरुशोत्तम[१६.१७] या श्रेष्ठ[१७] पुरुषों[१६] में ।। ९९ F ।।

97 F—These[2] two[1] Purushas[3] (Selves or Agencies) are in the universe[4]

98 F—All[6] beings[7] are Kshar or perishabl[5] while their substratum[8] is called[10] the Akshar or imperishable[9].

99 F—But I[14] am even[12] above[13] the Akshar or Imperishable[11] and am known[15] as the Purusottam[16-17] or the Highest Self.*

पचास

१००—सर्वद्वाराणि संयम्य मनो हृदि निरुध्य च ।
१०१—मूर्ध्न्याधायात्मनः प्राणमास्थितो योगधारणां (८—१२)

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* The line 97 is completed in the Modern Gita by adding क्षरश्चाक्षर एव च (perishable and imperishable also and) to it. The first clause of line 99, underlined is found no where else. In its place the Modern Gita reads अतो ऽस्मि लोके वेदे (and am hence in corporal and spiritual realms). The Kshar and Akshar Purshas in this verse are the same as Asat and sat in verse VI (supra). The Purushottam is beyond Kshar and Aksher as well as above Asat and Sat. This Purushottam has also been called as Brahma or the Absolute Reality, wherein all relative dualities submerge.

इक्यावन

१०२–अन्तकाले च मामेव स्मरन्मुक्त्वा कलेवरम् ।
१०३–यः प्रयाति स मभ्द्‌ावं याति नास्त्यत्र संशय : (८–५)

पदच्छेद

(५०)

१००–सर्व[१] द्वाराणि[२] संयम्य[३] मनः[४] हृदि[५] निरुध्य[६] च[७]
१०१–मूर्धनि[८] आधाय[९] आत्मनः[१०] प्राणं[११] आस्थितः[१२] योग[१३] धारणाम्[१४]

(५१)

१०२–अन्त[१] काले[२] च[३] माम्[४] एव[५] स्मरन्[६] मुक्त्वा[७] कलेवरम्[८]
१०३–यः[९] प्रयाति[१०] स[११] मद्[१२] भावं[१३] याति[१४] न[१५] अस्ति[१६] अत्र[१७] संशयः[१८]

पदार्थ

(५०)

वश में कर[३] सब[१] द्वारे[२] या इन्द्री[२] ।
मन[४] को हृदय[५] में क़ैद करके[६] और[७] ।। १०० ।।
मूर्धनि[८] यानी शिर में[८] अपने[१०] प्राण[११] ।
ठहरा[९] हो[१२] योग[१३] धारण[१४] में[१४] स्थित[१२] ।। १०१ ।।

(५१)

और[३] मेरी[४] ही[५] याद[६] करते[६] जो[९] ।
आखिरी[१] वक़्त[२] देह[८] त्याग[७] चले[१०] ।। १०२ ।।
वो[११] मिरे[१२] भाव[१३] यानी हस्ती में ।
आवे[१४] इस में[१७] नहीं[१५] है[१६] शको[१८] शुभा[१८] ।। १०३ ।।

100—Having controlled[3] all[1] the gates[2] viz. senses) having confined[6] the mind[4] in heart[5], and[7]

101—Having fixed[9] his[10] prana[11] or life-force in the head[8] and thus practising[12] yogic[13] or psychic exercises.[14]*

102&103—And[3] remembering[6] Me[4] alone[5] at the last[1] moment[2], one[11] who[9] passeth[10] leaving[7] body[8], cometh to[14] My[12] being[13]. There is[16] no[15] doubt[18] in this[17].

बावन

१०४—तस्मात्सर्वेषु कालेषु मामनुस्मर युध्य च ।
१०५—मय्यर्पितमनोबुद्धिर्मामेवैस्यस्यसंशयम् ।। (८-७)

पदच्छेद

तस्मात्[१] सर्वेषु[२] कालेषु[३] माम्[४] अनुस्मर[५] युद्ध[६] च[७]
मयि[८] अर्पित[९] मनः[१०] बुद्धिः[११] माम्[१२] एव[१३] एष्यसि[१४] अ[१५] संशयम्[१६]

पदार्थ

इस लिये[१] याद कर[५] मुझे[४] सर्व[२] काल[३] ।
और[७] कर[६] युद्ध[६] यानी काम में लग ।। १०४ ।।
मेरे[८] कर[९] अर्पण[९] तू[९] मन[१०] औ बुद्धी[११] ।
मुझको[१२] ही[१३] प्राप्त[१४] होगा निस्संदेह[१५.१६] ।। १०५ ।।

104—Therefore[1] remember[5] Me[4] at[3] all[2] times[3] and[7] fight[6] (viz do thy duty)

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* This verse comes after the two following verses in the Bali Gita, while after several verses in the Modern Gita This verse should be read together with the next as is given in the Farrukhabad Gita.

105--Dedicating[9] the mind[10] and intellect[11] unto Me[8], thou shalt come[14] unto Me[12] certainly[13] without[15] doubt[16].*

त्रेपन

१०६–इदं तु ते गुह्यतमं प्रवक्ष्याम्यनसूयवे ।
१०७–ज्ञानं विज्ञानसहितं यज्ज्ञात्वा मोक्ष्यसेऽशुभात् (९–१)

पदच्छेद

१०६–इदम्[१] तु[२] ते[३] गुह्यतमम्[४] प्रवक्ष्यामि[५] अनसूयवे[६.७]
१०७–ज्ञानं[८] विज्ञान[९] सहितं[१०] यत्[११] ज्ञात्वा[१२] मोक्ष्यसे[१३] अ[१४] शुभात्[१५]

पदार्थ

दोष[७] दर्शी[७] नहीं[६] रहा अब[२] तू ।
तुझको[३] बतलाऊं[५] गुप्त[४] से ये[१] गुप्त[४] ।। १०६ ।।
ज्ञान[८] विज्ञान[९] के[९] सहित[१०] है जो ।
जानकर[१२] जिसको[११] तू[१३] अशुभ[१४.१५]से बचे[१३] ।। १०७ ।।

106--Unto thee[3], who[7] now[2] doeth[7] not[6] carp[7], I declare[5] this[1] profoundest[4].

107--Knowledge[8], that is combined with[10] wisdom[9] having known[12]. which[11] thou shalt

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* In order to dedicate mind and intellect one should dedicate all his actions to divinity, as mind and intellect are seen behind every action. Vide verse LXXIII (infra) stating how action, intellect and mind are dedicated to divinity.

be saved[13] from what is[15] not[14] good[15].*

चंउवन

१०८—अहं क्रतुरहं यज्ञः स्वधाऽहमऔषधम् ।
१०९—मन्त्रोऽहमहमेवाज्यमहमग्निरहं हुतम् ।। (९–१६)
११०—वेद्यं पवित्रमोंकार ऋक्साम यजुरेव च ।। (९–१७ ख)

पदच्छेद

१०८—अहम्[१] क्रतुः[२] अहम्[३] यज्ञः[४] स्वधा[५] अहम्[६] अहम्[७] औषधम्[८]
१०९—मंत्रः[९] अहम्[१०] अहम्[११] एव[१२] आज्यं[१३] अहम[१४] अग्नि[१५] अहम्[१६] हुतम्[१७]
११०—वेद्यं[१८] पवित्रं[१९] ओंकार[२०] ऋक[२१] साम[२२] यजुः[२३] एव[२४] च[२५]

पदार्थ

मैं[१] क्रतुः[२] (यानी यज्ञ का संकल्प) हूं मैं[३] यज्ञ[४] (जिससे देव हों प्रसन्न)
मैं[६] स्वधा[५] (जिससे पित्र हों सन्तुष्ट) ।
मैं[७] दवा[८] (जिससे हों मनुष्य चंगे) ।। १०८ ।।
मंत्र[९] मैं[१०] आज्य[११] यानी घी[१३] मैं[११] ही[१२] ।
अग्नि[१५] मैं[१४] और उसकी आहुति[१७] मैं[१६] ।। (१०९) ।।
हूं पवित्र[१९] ओंकार[२०] जानने[१८] योग्य[१८] ।
मैं ही ऋग[२१] साम[२२] औ[२५] यजुर[२३] भी[२४] हूँ ।। ११० ।।

108—I[1] am KRITU[2] (determination to perform a YAJNA),

I[3] am the YAJNA[4] (that is performed to please the gods),

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* Note that the secret of wisdom, is taught to him who does not criticise for arguments sake viz makes no frivolous odjections.

I[6] am the SWADHA[5] (the oblations that are offered to satisfy the Pitras or the Dead Sires),

I[7] am the AUSHADH[8] (the medicine, herb or food that cures or keeps man healthy and alive),

109--I[10] am the MANTRA[9] (the secret formulas that are uttered while performing a Yajna),

It is[12] I[11] who am the AJYAM[13] (the Ghee or the clarified butter that continues the sacred fire to burn),

I[14] am the Agni[15] (the sacrificial fire of Yajna),

I[16] am the HUTAM[17] (the offering that is burnt into the sacrifricial fire),

110--The sacred[19] OM[20] that is to be known or realized[18], the Riga[21], the Sama[22] and[25] the Yajur[23] as well[24] am I.*

पचपन

१११–यत्करोषि यदश्नासि यज्जुहोषि ददासि यत् ।
११२–यत्तपस्यसि कौन्तेय तत्कुरुष्व मदर्पणम् ।। ९–२७ ।।

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* This is the profoundest knowledge promised in the preceding verse, that Divinity is All in all.

पदच्छेद

१११–यत्[१] करोषि[२] तत्[३] अश्नासि[४] यत्[५] जुहोषि[६] दादसि[७] यत्[८]
११२–यत्[९] तपस्यसि[१०] कौन्तेय[११] यत्[१२] कुरुष्व[१३] मत्[१४] अर्पणम्[१५]

पदार्थ

जो[१] करे[२] खावे[४] जो[३] करे[६] जो[५] होम[६] ।
जो[८] कुछ[८] तू[७] देवे[७] यानी दान[७] करे[७] ।। १११ ।।
जो[९] करे[१०] तप[१०] वो[१२] कर[१३] मिरे[१४] अर्पण[१५] ।
कौन्तेय[११] यानी कुन्ती के बेटे ।। ११२ ।।

111--Whatsoever[1] thou doest[2], whatsoever[3] thou eatest[4], whatsoever[5] thou[6] offerest[6] in sacrifice[6], whatsoever[8] thou offerest in gift[7] or charity[7].

112--Whatsoever[9] austerity thou practicest[10], O Son of Kunti[11], do thou[13] dedicate[15] that[12] to me[14].*

छप्पत

११३–B ज्योतिषामह मंशुमान् (१०–२१ क (ii))
नक्षत्राणा महं शशी (१०–२१ ख (ii))
११४–B रुद्राणाम् शंकरश्चास्मि वित्ते शो यक्ष रक्षसाम् (१०–२३ क)

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* The actions referred to in this verse are the same as constitute the Punch Maha Yajna vide schedule G.

पदच्छेद

११३–ज्योतिषां[१] अहम्[२] अंशुमान्[३] नक्षत्राणाम्[४] अहम्[५] शशी[६]
११४–रुद्राणाम्[७] शंकरः[८] च[९] अस्मि[१०] वित्त[११] ईशः[१२] यक्ष[१३] रक्षसाम्[१४]

पदार्थ

ज्योतियों[१] में[१] मैं[२] किरणों[३] वाला[३] हूँ ।
और मैं[५] "चन्द्रमा"[६] नक्षत्रों[४] में[४] ।। ११३ ।। B
रुद्रों[७] में (जो रुलाते है सबको) ।
शंकर[८] हूं (शान्ती को जो लावे) ।। ११४ ।। B
और[९] वित्तेश[११.१२] यक्ष[१३] राक्षस[१४] में[१४] ।
(धन की जो यक्ष रक्षा करते हैं ।।
उनमें मालिक[१२] जो धन[१३] का वो[११]) हूं[१०] मैं ।।

113 B--I[2] am the radiant[3] among[1] the luminaries[1], I[5] am the Moon[6] among[4] the Planets.

114 B--Among the Rudras[7] (who make weep), I am Shankar[8] (who brings peace), and[9] among[13] the Yaksh[13] Rakshas[14] (who watch the treasures) I am[10] Vittesh[11.12] (the Lord[12] of treasures[11])*.

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* The Modern Gita reads ज्योतिंष रवि रंशुमांन (I am the Sun among the luminaries) in place of the first clause of line 113. The Rudras are 10 senses and the 11th mind that make us weep and cry for sense objects. But when we weep repenting for our past sins or for public good viz. for Divinity, it brings us peace. It is called Shankar that literally means—"One that brings peace", by destroying all the impurities of mind.

संतावन

११५ B–महर्शीणाम् भृगु रहं [१०–२५ क (i)]

मेरुः शिखरिणामहम् [१०–१३ ख (ii)]

११६ F–स्फुरणा नामहाम् ब्रह्मा स्थावराणां हिमालयः [१०-२५ ख]

११७ F–झषाणां मकरश्चस्मि [१०–३१ ख (i)]

पदच्छेद

११५–महर्षी[१]णाम्[२] भृगुः[३] अहम्[४] मेरु[५] शिखिरणां[६] अहम्[७]

११६–स्फुरणानाम्[८] अहम्[९] ब्रह्मा[१०] स्थावराणां[११] हिमालयः[१२] :

११७–झषाणां[१३] मकरः[१४] च[१५] अस्मि[१६]

पदार्थ

महर्षियों[१,२] में[२] भृगु[३] हूँ मैं[४] ही ।

चोटियों[६] में[६] हूं मैं[७] ही मेरु[५] शिखिर ।। ११५ B ।।

फुरणा[८] या हरकत[८] वालों में[८] ब्रह्मा[१०] ।

ठहरने[११] वालों[११] में[११] हिमालय[१२] मैं[९] ।। ११६ F ।।

और[१५] हूं[१६] मछलियों[१३] में[१३] मैं ही मगर[१४] ।। ११७ F ।।

115 B--I[4] am Bhirgu[3] among[2] the great[1] sages[2], I[7] am Meru[5] among the peaks[6],

116 F--I[9] am Brahma or the Creator[10] among those that move[8] and the Himalayas[11] among those that stand[11],

117 F--And[15] am[16] I the crocodile[14] among the fishes[13].*

अठ्ठावन

११८ B-अश्वत्थ: सर्ववृक्षाणां देवर्षीणां च नारदः (१०-२६ क)
११९ B-उच्चै:श्रवसमश्वानां [१०-२७ क] (i)
सिद्धानां कपिलो मुनि : [१०-२६ ख] (ii) ।

पदच्छेद

११८-अश्वत्थ:[१] सर्व[२] वृक्षाणां[३] देव[४]र्षीणां[५] च[६] नारदः[७]
११९-उच्चै[८]श्रव:[९]सम् अश्वानाम्[१०] सिद्धानाम्[११] कपिलों[१२] मुनिः[१३]

पदार्थ

सब[२] वृक्षों[३] में अश्वत्थ[१] या[१] पीपल ।
और[६] नारद[७] हूं देव[४] ऋषियों[५] में[५] ॥ ११८) ॥ B
घोड़ों[१०] में[१०] मैं हूं ऊंचे[८] कानों[९] का[९] ।
उच्चैश्रव:[८.९] जो मथने से निकला ॥ (११९ B) ॥
और हूं सिद्धों[११] में[११] कपिल[१२] मुनि[१३] मैं ॥

118 B--Aswatth or pipal[1] among[3] all[2] the trees[3] and[6] Narada[7] among[5] the divine[4] sages[5],

119 B--Uchchaishrawas[8.9] (charger of lofty[8] ears[9]) among the horses[10] and sage[13]

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* The first clause of sloka aganist 116E underlined is found nowhere else. Brahma, being the embodiment of Rajogun or overactivity and the Himalayas of the Tamogun or inertia are naturally, at the top of those that move and stand.

Kapil[12] among the siddhas[11] or the perfect men[11] am I.*

उनसठ

१२०–मृगाणां च मृगेन्द्रोऽहं वैनतेयश्च पक्षिणाम् [१०-३० ख]
१२१–अक्षराणामकारोऽस्मि १०-३३ क (i)
वानराणां च मारुतिः ॥

पदच्छेद

१२०–मृगाणां[१] च[२] मृग[३] इन्द्रः[४] अहम्[५] वैनतेयः[६] च[७] पक्षिणाम्[८]
१२१–अक्षराणां[९] अकारः[१०] अस्मि[११] वानराणाम्[१२] च[१३] मारुतिः[१४]

पदार्थ

और[२] पशुओं[१] में[१] मृगराज[३.४] हूं मैं[५] ।
औ[७] परिन्दों[८] में[८] विनता[६] पुत्र गरुण[६] ॥ १२१ ॥
अक्षरों[९] में[९] अकार[१०] हूं[११] अरु[१३] मैं ।
वानरों[१२] में हूं मारुत[१४] सुत[१४] हनुमान[१४] ॥ १२१ ॥

120–And[2] among[1] the[1] beasts[1] I[5] am the[4] king[4] of[3] beasts[3] (viz lion)[3.4], among[8] the[8] birds[8] the male child[6] of[6] Vinta[6] (viz Garuda)[6] and[7]

121 F–Among[9] the letters[9] A[10] and[13] the son[14]

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* The Uchchaisravas in this verse and the Airavata in the next are among the fourteen Gems that were discovered when oceanic regions were explored. Rishis, Maharishis, Devarishis, Munies and Siddhas are the several stages of the spiritual men mentioned in this treatise.

of[14] Maruta[14] (viz Hanuman)[14] am[11] I among[12] the[12] Banaras[12].*

साठ

१२२B–ऐरावतं गजेन्द्राणां नराणां च नराधिपम् १०-२७-ख
१२३B–आयुधानामहम् वज्रं १०-२८क (i)
सर्पाणामस्मि वासुकिः १०-२८ख (ii)

पदच्छेद

१२२B–ऐरावतं[1] गज[2] इन्द्राणाम्[3] नराणां[4] च[5] नर[6] अधिपम्[7]
१२३B–आयुधानां[8] अहं[9] वज्रं[10] सर्पाणां[11] अस्मि[12] वासुकिः[13]

पदार्थ

हूँ बड़े[3] हाथियों[2] में[2] ऐरावत[1]
औ[5] नरों[4] में मनुष्यों[6] का[6] सरदार[7] ।।१२२B ।।
वज्र[10] या बिजली[10] हूँ मैं[9] शस्त्रों[8] में[8] ।
सर्पों[11] में[11] सर्पराज[13] वासुकि[13] हूँ[12] ।।१२३B ।।

122–BAirawat[1] among[2]the[2]lordly[3]elephants[2], and[5] the[7] leader[7] of[6] men[6] among[4] men[4].

123B–Thunderbolt[10] or electricity[10] among[8]

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* The च and between मृगाणाम् and मृगेन्द्रोहम in line 120 is not found in Farrukhabad Gita, while the last clause under lined in line 121 is found in Farrukhabad Gita only. Banar is a race of wild men. It may be a link between monkey and men. Maruti or son of Marut or wind is an epithet or Hauman, because he was avery swift runner. He was the son of Anjani and Marut.

the[8] weapons[8] and Vasuki[13], the[13] serpent[13] king[13] among[11] the[11] serpents[11] am[12] I[9].*

इकसठ

१२४F–आदित्यानामहस् विष्णुः १०-२१क (i)
पितृणाअर्यमा च अस्मि १०-२९ख (i)

१२५F–गन्धर्वाणाम् चित्ररथः १०-२६ख (i)
भूतानां अस्मि चेतना १०-२२ख (ii)

पदच्छेद

१२४F–आदित्यानां[१] अहम्[२] विष्णुः[३] पितृणां[४] अर्यमा[५] च[६] अस्मि[७]
१२५F–गन्धर्वाणां[८] चित्ररथः[९] भूतानां[१०] अस्मि[११] चेतना[१२]

पदार्थ

विष्णु[१] आदित्यों[१] यानी सूर्य्यों[१] में ।
और[६] मैं[२] अर्यमा[५] हूँ[७] पित्रों[४] में[४] ॥१२४॥
और हूँ[११] चित्ररथ[९] गन्धर्वों[८] में[८] ।
हूँ[११] वजूदों[१०] में[१०] चेतना[१२] या होश[१२] ॥१२५॥

124F–I am[7] Vishnu[3] among[1] the[1] Adityas or the[1] suns[1] and[6] am[7] Aryama[5] among[4] the[4] Pitars[4] or[4] Sires[4]. †

125F–Chitrarath[9] among[8] the[8] Gandharwas[8]

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* The third clause of this verse in Farrukhabad Gita reads शंकरा सर्व रुद्राणां Shanker in all Rudras.
† vide schedule I for the 12 Adityas.

and conciousness[12] among[12] the being[10] am[11] I.*

बासठ

१२६B—वरुणो यादसामहम् (१०–२९क (ii)
यमः संयमतामहम् (१०-२९ख (ii)
१२७—प्रह्लादः सर्व दैत्यानाम् (१०-३० क (i)
रामः शस्त्रभृतामहम् (१०-३१ क (ii)

पदच्छेद

१२६B—वरुणः[१] यादसाम्[२] अहम्[३] यमः[४] संयमताम्[५] अहम्[६]
१२७—प्रह्लादः[७] सर्व[८] दैत्यानाम्[९] रामः[१०] शस्त्र[११] भृताम[१२] अहम्[१३]

पदार्थ

जल[२] में[२] जो[२] रहवें[२] उनमें[२] हूँ मैं[३] वरुण[१] ।
जो[५] नियम[५] में[५] रखें[५] मैं[६] उनमें[५] यम[४] ।। १२६ ।।
सारे[८] दैत्यों[९] में[९] मैं ही हूँ प्रह्लाद[७] ।
राम[१०] हूँ शस्त्र[११] धारियों[१२] में[१२] मैं[१३] ।। १२७ ।।

126 B—I[3] am Varuna[1] (the god of water) among the water-beings[2], I[6] am Yama[4] (the god of death) among those who control[5],

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* Aryama is the king or god of Pittras or dead sires and is offered oblations along with them. Chitrarath was the king of Gandharvas or musicians. The modern Qandhar borrows its names from this tribe of the musicians. Rani Gandhari the queen of Dhirtarastra belonged to Gandhar or modern Qandhar. Chitarath was so called because he painted scenes in his songs.

127—Prahlada[7] among[9] all[8] the Daityas[9] and Rama[10] among the weapon[11] holders[12] am I[13]*.

त्रेसठ

१२८F–वृष्णीनां वासुदेवोऽस्मि पाण्डवानांमहमर्जुनः ।
१२९—मुनीनामप्यहं व्यासः कवीनामुशना कविः (१०–३७)

पदच्छेद

१२८F–वृष्णीनाम्[१] वासुदेवः[२] अस्मि[३] पांडवानाम[४] अहं[५] अर्जुन[६]
१२९—मुनीनाम्[७] अपि[८] अहम्[९] व्यासः[१०] कवीनाम्[११] उश्ना[१२] कविः[१३]

पदार्थ

वृष्णी[१] या यादवों[१] में[३] वासूदेव[२] ।
पांडव[४] कुल[४] में मैं[५] ही हूँ अर्जुन[६] ॥ १२८ ॥
मुनियों[७] में[७] भी[८] मैं[९] व्यास[१०] हूँ औ मैं ।
कवियों[११] में उश्ना[१२] यानी शुक्र[१२] कवी[१३] ॥ १२९ ॥

128 F—I[5] am[3] Vasudeva[2] among the Vrishni or Yadava family[1] and Arjuna[6] among the Pandvas[4].

129—I[9] am Vyas[10] even[8] among the munis or sages[7] and Ushna or Sukra[12] bard[13] among

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* In place of the third and fourth clauses of this verse the second and the third clauses of verse LIX (Supra) are given in the Bali Gita. It is प्रह्लादश्चास्मि in the Modern Gita vice the first clanse of line 127. It is भृताम्बर in the Farrukhabad Gita vice भृतामहम् in line 127.

the poets[11].*

चोंसठ

१३०B—मासानां मार्गशीर्षोऽहमृतूनां कुसुमाकरः (१०–३५ ख)

१३१B—औषधीनाम्

१३२—नान्तोऽस्ति मम दिव्यानां विभतीनां परन्तप (१०–४० क)

पदच्छेद

१३०–मासानां[१] मार्गशीर्षः[२] अहम्[३] ऋतूनां[४] कुसुम[५] आकरः[६]

१३१–औषधीनाम्[७]

१३२–न[८] अन्तः[९] अस्ति[१०] मम[११] दिव्यानाम्[१२] विभतीनाम्[१३] परंतप[१४]

पदार्थ

मैं[३] महीनों[१] में[१] मार्ग शीर्ष[२] अघन ।

मौसमों[४] में[४] बहारे[६] गुल[५] या बसन्त[५.६] ।।१३०।।

औषधी[७] या दवाइयों में मैं ।।१३१।।B

है[१०] नहीं[८] अन्त[९] मेरी[११] दिव्य[१२] यानी ।

ईश्वरी[१२] ज्ञानों[१३] या विभूतियों[१३] का[१३] ।।१३२ ।।

हे[१४] परन्तप[१४] महान्[१४] तप[१४] वाले ।।

130B—I[3] am Margashirsha[2] (Nov.-Dec.) among the months[1] and spring[5.6] among the seasons[4] :

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* It is धनंजय in Modern and the Bali Gitas vice अहमर्जुन in line 128. Vasudeva (वासुदेव) here means the son of Vasudeva (वसुदेव) and not Omnipresent Brahma. Ushna or Shukra's famous work is known as Shukra Niti. Shukra was the Acharaya or Guru of the daittyas.

131 B--In medicines[7] (as well am I)

132--There is[10] no[8] end[9] of My[11] divine[12] manifestations[13], O Parantapa[14].*

पैंसठ

अर्जुन उवाच

१३३ F--द्रष्टुमिच्छामि ते रूपमैश्वरं पुरुषोत्तम (११-३ ख)

पदच्छेद

१३३-द्रष्टुम्[१] इच्छामि[२] ते[३] रूपं[४] ऐश्वरम्[५] पुरुष[६] उत्तम[७]

अर्जुन बोले

पदार्थ

हे पुरुष[६] उत्तम[७] श्रेष्ठ[७] पुरुषों[६] में[६] ।
देखना[१] चाहूँ[२] दैवी[५] रूप[४] तिरा[३] ।। १३३ F ।।

Arjuna said--

133 F--O Purusottam[6.7], the Highest[7] among

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* Line 131, though incomplete, is not found anywhere else. The name of Som or of any other medicine, that is sovereign cure for all diseases, might have completed this line. it may mean that divinity produces effect in medicines, for often the best medicines fail to produce the desired effect.

The month of Margashirsha is derived from the constellation of stars known as mrighshara Vide Sch. J for the derivation of the names of the Hindu months. The month of Margashirsh or Aghan is considered the best among the months, because in ancient times the year began with this month. Vide Maha Bharata-Sabha and Anu.Parvas 106 and 109, also Valmiki Ramayana 3-16.

the selves[6] ! I desire[2] to see[1] Thy[3] divine[5] form[4].*

श्री भगवान उवाच

छ्यासठ

१३४--पश्य मे पार्थ रूपाणि शतशोऽथ सहस्रशः ।
१३५--नानाविधानि दिव्यानि नानावर्णाकृतीनि च ।। (११-५)

पदच्छेद

१३४-पश्य[१] मे[२] पार्थ[३] रूपाणि[४] शतशः[५] अथ[६] सहस्रशः[७]
१३५-नाना[८] विधानि[९] दिव्यानि[१०] नाना[११] वर्ण[१२] आकृतीनि[१३] च[१४]

पदार्थ

भगवान बोले

देख[१] हे[३] पार्थ[३] सैकड़ों[५] ही और[६] ।
सहस्रों[७] या हज़ारों[७] रूप[४] मिरे[२] ।।१३४
नाना[८] प्रकार[९] दिव्य[१०] या अद्भुत[१०] ।
नाना[११] रंग[१२] और[१४] शक्ल[१३] के हैं जो ।।१३५।।

The Lord said--

134--Behold[1] O Partha[3] ! My[2] forms[4] by hundreds[5] and[6] thousands[7],

135--Divine or wonderful[10] in[9] many[8]

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* Lord Krishna is addressed here as Purushottam as He calls Himself by this name in verse XLIX (Supra) and describes His greatness as such in several verses. Thus it was natural for Arjuna to make such a request as is in this verse.

ways[9] having[12] various[11] colours[12] and[14] shapes [13].*

सरसठ

१३६––न तु मां शक्यसे द्रष्टुमनेनैव स्वचक्षुषा ।

१३७––दिव्यं ददामि ते चक्षुः पश्य मे योगमैश्वरम् (११–८)

पदच्छेद

१३६–न[१] तु[२] माम्[३] शक्यसे[४] द्रष्टु[५] अनेन[६] एव[७] स्व[८] चक्षुषा[९]

१३७–दिव्यम्[१०] ददामि[११] ते[१२] चक्षुः[१३] पश्य[१४] मे[१५] योगं[१६] ऐश्वरम्[१७]

पदार्थ

पर[२] नहीं[१] देख[५] सकता[४] तू[५] मुझको[३] ।

इस[६] ही[७] चक्षु[९] या आंख[९] से[९] अपनी[८] ।।१३६।।

दिव्य[१०] चक्षू[१३] तुझे[१२] मैं[११] देता[११] हूँ[११] ।

देख[१४] तू[१४] ईश्वरीय[१७] योग[१६] मिरा[१५] ।।१३७।।

136––But[2] as thou[5] canst[4] not[1] see[5] Me[3] with[9] this[6] very[7] eye[9] of thine[8],

137––So I give[11] thee[12] divine[10] sight[13]. Behold[14] My[15] divine[17] union[16]. †

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* All the forms of the Universe are in reality the, forms of Divinity which manifests Itself in varions ways colours and shapes. Mark ! that the Lord shows His forms and not form.

† As physical sight is unable to see this Divine Vision so a divine sight has been bestowed upon Arjuna to see this vision. योगमैश्वरम् in line 137 is Divine Union or to be one with Divinity and not Yogic powers as interpreted by many others.

अरसठ

१३८ B–अनेकवक्त्रनयनमनेकाद्भुतदर्शनम् ।
१३६ B–अनेकदिव्याभरणं दिव्यानेकोद्यतायुधम् (११-१०)

पदच्छेद

अनेक[1] वक्त्र[2] नयनं[3] अनेक[4] अद्भुत[5] दर्शनम्[6]
अनेक[7] दिव्य[8] आभरणं[9] दिव्य[10] अनेक[11] उद्यत[12] आयुधम्[13]

पदार्थ

सुख[2] अनेक[1] आंख[3] अनेक[4] अद्भुत[5] दृश्य[6] ।।१३८ B।।
दिव्य[8] भूषण[9] अनेक[7] हैं पहने
हैं[11] उठाये[12] अनेक[11] दिव्य[10] हथियार[13] ।।१३६B।।

138 B--There are many[1] a mouths[2], many[4] an eyes[3], a[6] wonderful[5] vision[6] !

139B--Having many[7] a[9] shining[8] ornaments[9] and uplifting[12] many[11] a[13] shining[10] weapons[13].*

अर्जुन उवाच

उन्हत्तर

१४०--यथा नदीनां बहवोऽम्बुवेगाः समुद्रमेवाभिमुखा द्रवन्ति
१४१--तथा तवामी नरलोकवीरा विशन्ति वक्त्राण्यभिविज्वलन्ति
(११-२८)

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* The Divine vision referred to in the preceding verse is shown in this verse and the next. These two verses in the Modern Gita are from Sanjaya, upon whom the boon was bestowed by Vyas, the author of the Mahabharat, to see all what happens in the battle-field and to narrate it to Dhritrashtra.

पदच्छेद

१४०-यथा[१] नदीनाम्[२] वहवः[३] अम्बु[४] वेगाः[५] समुद्रं[६] एव[७]
अभिमुखाः[८] द्रवन्ति[९]

१४१-तथा[१०] तव[११] अमी[१२] नर[१३] लोक[१४] वीराः[१५] विशन्ति[१६]
वक्त्राणि[१७] अभि[१८] विज्वलन्ति[१९]

पदार्थ

अर्जुन बोलेः--

जैसे[१] नदियों[२] की[२] कितनी[३] जल[४] धारा[५] ।
दौड़ती[९] हैं[९] समुद्र[६] के[६] ही[७] ओर[८] ।।१४०।।
वैसे[१०] ही जाते[१६] हैं[१६] मुख[१७] में तिरे[११] ।
जोकि[१९] सर्व[१८] ओर[१८] से[१८] दहकते[१९] हैं ।।१४१।।
ये[१२] जो नर[१३] लोक[१४] के[१४] बहादुर[१५] हैं[१५] ।।

Arjuna said--

140--As[1] many a[3] water[4] currents[5] of the rivers[2] run[9] towards[8] the ocean[6] alone[7],

141--So[10] these[12] heroes[15] of[14] human[13] world[14] go[16] to[17] Thy[11] mouths[17] that are flaming[19] on all sides[18]

सत्तर

१४२--यथा प्रदीप्तं ज्वलनं पतंगा विशन्ति नाशाय समृद्धवेगाः
१४३--तथैव नाशाय विशन्ति लोकास्तवापि वक्त्राणि
समृद्धवेगाः ।।११-२९।।

पदच्छेद

१४२–यथा[1] प्रदीप्तं[2] ज्वलनं[3] पतंगा:[4] विशन्ति[5] नाशाय[6] समृद्ध[7] वेगा:[8]
१४३–तथा[9] एव[10] नाशाय[11] विशन्ति[12] लोका:[13] तव[14] अपि[15]
वक्त्राणि[16] समृद्ध[17] वेगा:[18]

पदार्थ

जैसे[1] परवाने[4] जलते[2] शोले[3] में[3] ।
नाश[6] होने[6] को[6] पूरे[7] वेग[8] से[8] जाएं[5] ।।१४२।।
वैसे[9] ही[10] नाश[11] होने[11] को[11] जावें[12] ।
तेरे[14] ही[15] मुख[16] में[16] लोक[13] या दुनिया[13] ।।१४३।।
पूरे[17] वेग[18] यानी पूरे[17] जोश[18] के[18] साथ[18] ।

142--As[1] the moths[4] fly[5] with[8] full[7] vigour[8] into the[3] burning[2] flame[3] to perish[6],

143--Just[10] so[9] to perish[11], the worlds[13] run[12] unto[16] Thy[14] mouths[16] alone[15] with[18] full[17] vigour or zeal[18].*

इकत्तर

१४४—आख्याहि मे को भवानुग्ररूपो [११-३१ क (i)]
लोकान्समाहर्त्तुमिह प्रवृत्तः [११-३२ क (ii)]

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* Mark that in the previous verse the heroes of the human world rush into the Lord's mouth, while in this verse, the worlds are seen rushing into His Mouths. Note that the Universe disappears when the Divinity appears.

१४५--नमो नमस्तेऽस्तु सहस्रकृत्वः [११-३९ ख (i)]
नमः पुरस्तादथ पृष्ठतस्ते [११-४० क (i)]

पदच्छेद

१४४-आख्याहि[१] मे[२] को[३] भवान्[४] उग्र[५] रूपः[६] लोकान्[७] समाहर्त्तुम्[८] इह[९] प्रवृत्तः[१०]

१४५-नमः[११] नमः[१२] ते[१३] अस्तु[१४] सहस्र[१५] कृत्वः[१६] नमः[१७] पुरस्तात्[१८] अथ[१९] पृष्ठतः[२०] ते[२१]

पदार्थ

मुझ[२] से[२] कह[१] कौन[३] रूप[६] भयानक[५] है[४] ।
लोकों[७] को[७] नाश[८] करने[८] यां[९] आया[१०] ॥ १४४ ॥
आगे[१८] और[१९] पीछे[२०] कर[१६] तुझे[२१] प्रणाम[१७] ।
हों[१४] हजारों[१५] तुझे[१३] प्रणाम[११] प्रणाम[१२] ॥ १४५ ॥

144—Tell[1] me[2] what[3] aweful[5] form[6] is[4] it that hath come[10] here[9] to annihilate[8] the worlds[7].

145 –Having[16] prostrated[17] unto Thee[21] from in front[18] and[19] behind[20], let[14] there[14] be[14] thousands of [15] prostrations[11] and salutations[12] to Thee[13].*

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* In the Modern Gita the second clause of line 144is from the Lord, but it is from Arjuna both in the Bali and Farrukhabad Gitas. The salutations from all sides show the Omni-presence of Divinity.

श्री भगवान् उवाच

बहत्तर

१४६——नाहं वेदैर्न तपसा न दानेन न चेज्यया ।
१४७——शक्य एवं विधो द्रष्टुं दृष्टवानसि मां यथा (११–५३)

[पदच्छेद]

१४६–न[1] अहम्[2] वेदैः[3] न[4] तपसा[5] न[6] दानेन[7] न[8] च[9] इज्यया[10]
१४७–शक्य[11] एवम्[12] विधिः[13] दृष्टम्[14] दृष्टवान्[15] असि[16] माम्[17] यथा[18]

पदार्थ

जैसा[18] तू ने[16] है[16] मुझ[17] को[17] देख[15] लिया[15] ॥
वैसा[12,13] मैं[2] देखा[14] जा[14] नहीं[1,4,6] सकता[11] ॥
वेद[3] तप[5] दान[7] और[9] न[8] यज्ञों[10] से[10] ॥ १४६-४७ ॥

The Lord said—

146 & 147—I[2] can[11] not[1] be[14] seen[14] by the Vedas[3] (intellect) nor[4] by austerity[5] (body) and[9] neither[6] by gifts[7] (property) nor[8] by sacrifice[10] (mind) in the[13] same[12] way[13] as[18] thou hast[16] seen[15] Me[17].

तेहत्तर

१४८——मत्कर्मकृन्मत्परमो मद्भक्तः संगवर्जितः ।
१४९——निर्वैरः सर्वभूतेषु यः स मामेति पाण्डव (११-५५)

पदच्छेद

१४८–मत्[१] कर्म[२] कृत[३] मत्[४] परमः[५] मत्[६] भवतः[७] संग[८] वर्जितः[९]
१४९–निर्[१०] वैरः[११] सर्व[१२] भूतेषु[१३] यः[१४] स[१५] माम्[१६] एति[१७] पांडवः[१८]

पदार्थ

मेरे[१] लीए[१] जो कर्म[२] करता है[३] ।
परम[५] उद्देश्य[५] जो मुझे[४] माने ।। १४८ ।।
मेरी[६] भक्ती[७] करे[७] जो संग[८] को[८] त्याग[९] ।
हो[१४] जो[१४] नि[१०] वैंर[११] सब[१२] वजूदों[१३] से[१३] ।। १४९ ।।
वो[१५] मुझे[१६] प्राप्त[१७] होता[१७] है पांडव[१८] ।

148 & 149—He[15], who[14] dceth[3] action[2] for Me[1], knoweth Me[4] his goal[5] and is devoted[7] to Me[6] without[9] attachment[8] and without[10] enmity[11] with[13] all[12] beings[13], entereth[17] unto Me[19], O Pandava[18].

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* संग in line 148 means attachments with the result of action, while acting; amd attachment with any person or property, while loving. This does not mean that we should cease acting and loving. On the other hand, it teaches us that our actions should be for the sake of Lord and not for our own sake; and that we should love Divinity alone, seeing It in every one whom we love. Thus the मोह (attachment) will be changed into the Universal Love. An idle man misinterprets निर्वैर (without enmity) to mean as निष्क्रय (without action). The Gita has been distorted thus. (vide foot note continued in the next page).

चौहत्तर

१५०F–परमात्मेति चाप्युक्तो देहेऽस्मिन् पुरुषः परः । (१३-२२ ख)

पदच्छेद

१५०–परम[१] आत्मा[२] इति[३] च[४] अपि[५] उक्तः[६] देहे[७] अस्मिन्[८] पुरुषः[९] परः[१०]

पदार्थ

और[४] इस[८] देह[७] में पुरुष[९] जो परा[१०] ।
परम[१] आतम[२] भी[५] इसको[३] कहते हैं[६] ।।१५०।।

150 F—and[4] the Para[10] Purush[9] in[7] this[8] body[7] is[6] also[5] called[6] the Parmatma[1.2] or the Supreme[1] Self[2].*

पचहत्तर

१५१––यथा सर्वगतं सौक्ष्म्यादाकाशं नोपलिप्यते ।
१५२––सर्वत्रावस्थितो देहे तथात्मा नोभलिप्यते ।। (१३-३२)

पदच्छेद

१५१–यथा[१] सर्व[२] गतं[३] सौक्ष्म्यात्[४] आकाशं[५] न[६] उपलिप्यते[७]
१५२–सर्वत्र[८] अवस्थितः[९] देहे[१०] तथा[११] आत्मा[१२] न[१३] उपलिप्यते[१४]

पदार्थ

जैसे[१] आकाश[५] सर्व[२] व्यापक[३] जो ।
नहीं[६] सनता[७] है[७] सूक्ष्म[४] होने[४] से[४] ।।१५१।।

Continued from last page :– In worldly love we have attachment with one and detachment or hatred against the other, while in Divine Love, there is neither attachment nor detachment. It is Universal Love.

* By Para Purush is meant the Purushottama or Divinity, Whose manifestations have been shown above

वैसे[११] ही आत्मा[१२] नहीं[१३] सनता[१४] ।
देह[१०] में[१०] सब[८] जगह[८] जो[९] व्यापक[९] है[९] ॥१५२॥

151—Just as[1] the all[2]-pervading[3] Ether[5] is[7] not[6] polluted[7] on[4] account[4] of[4] its[4] subtility[4];

152—So[11] is[14] Atma[12] or Self[12], that is all[8] pervading[9] in[10] body[10] not[13] affected[14]. *

छियत्तर

१५३—यथा प्रकाशयत्येकः कृत्स्नं लोकमिमं रविः ।
१५४—क्षेत्रं क्षेत्री तथा कृत्स्नं प्रकाशयति भारत (१३–३३)

पदच्छेद

१५३ यथा[१] प्रकाशयति[२] एकः[३] कृत्स्नम्[४] लोकम्[५] इमम्[६] रविः[७]
१५४ क्षेत्रं[८] क्षेत्री[९] तथा[१०] कृत्स्नं[११] प्रकाशयति[१२] भारत[१३]

पदार्थ

एक ही[३] सूरज[७] रौशन[२] या प्रकाश[२] ।
करे[२] इस[६] पूरे[४] लोक[५] को[५] जैसे[१] ॥१५३॥
वैसे ही[१०] सारे[११] क्षेत्र[८] को[८] प्रकाश[१२] ।
करता[१२] है क्षेत्रवाला[९] ऐ[१३] भारत[१३] ॥१५४॥

153—As[1] one[3] Sun[7] illumineth[2] the whole[4] of[5] this[6] world[5].

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* The more is a substance subtle, the more does it pervade. The self is the subtlest, hence it is mOnipresent.

154—So[10] does[12] the Lord of bodies[9] illumine[12] the[8] whole[11] body[8], O Bharata[13] !

सतहत्तर

१५५—सत्वं सुखे संजयति रजः कर्माणि भारत ।
१५६—ज्ञानमावृत्य तु तमः प्रमादे संजयत्युत (१४-६)

पदच्छेद

१५५-सत्वं[1] सुखे[2] संजयति[3] रजः[4] कर्माणि[5] भारत[6]
१५६-ज्ञानं[7] आवृत्य[8] तु[9] तमः[10] प्रमादे[11] संजयति[12] उत[13]

पदार्थ

भारत[6] यानी भरत की हे सन्तान ।
सत्व[1] सुख[2] में लगावे[3] कर्म[5] में रज[4] ॥१५५॥
पर[9] विरुद्ध[13] इसके[13] तम[10] लगाता[12] है ।
भूलो[11] प्रमाद[11] में ही ढांक के[8] ज्ञान[7] ॥१५६॥

155—O Bharata[6] ! the Satva or harmony[1] attacheth[3] to bliss[2], the Rajas or motion[4] to action or over-activity[5],

156—But[9] on the contrary[13], the Tama or inertia[10] having shrouded[8] the discrimination[7], attacheth[12] to heedlessness[11].

अठहत्तर

१५७—ऊर्ध्वंगच्छंति सत्वस्था मध्ये तिष्ठन्ति राजसाः ।
१५८—जघन्यगुणवृत्तिस्था अधो गच्छन्ति तामसाः (१४-१८)

पदच्छद

१५७-ऊर्ध्वं[१] गच्छन्ति[२] सत्व[३] स्था[४] मध्ये[५] तिष्ठन्ति[६] राजसाः[७]
१५८-जघन्य[८] गुण[९] वृत्ति[१०] स्था[११] अधः[१२] गच्छन्ति[१३] तामसाः[१४]

पदार्थ

सत्व[३] में जो[३] स्थित[४] वो[२] ऊपर[१] जायं[२] ।
रजो[७] गुण[७] वाले[८] बीच[५] में[५] रह[६] जायं[६] ॥१५७॥
नीच[८] गुण[९] की[९] वृत्ति[१०] में[१०] ठहरे[११] हुए[११] ।
तमो[१४] गुण[१४] वाले[१४] नीचे[१२] जाते[१३] हैं[१३] ॥१५८॥

157—Those settled[4] in Satva[3] guna or harmony[3] go[2] upwords[1], the Rajas[7] or over-active[7] stay[6] in the middle[5].

158—The Tamas[14] or inert[14] settled[11] in the state[10] of the[9] lowest or vilest[8] condition[9] go[13] down[12].*

उन्न्यासी

१५९—समदुःखसुखः स्वस्थः समलोष्टाश्मकांचनः ।
१६०—तुल्यप्रियाप्रियो वीरस्तुल्यनिन्दात्मसंस्तुतिः (१४-२४)

पदच्छेद

१५९–सम[1] दुःख[2] सुखः[3] स्व[4] स्थः[5] सम[6] लोष्ट[7] अश्म[8] काञ्चन[9]
१६०–तुल्य[10] प्रिय[11] अप्रिय[12] धीरः[13] तुल्ये[14] निन्दा[15] आत्म[16] संस्तुति[17]

अस्सी

१६१––मानापमानयोस्तुल्यस्तुल्यो मित्रारिपक्ष्योः ।
१६२––सर्वारम्भपरित्यागी गुणातीतः स उच्यते (१४-२५)

पदच्छेद

१६१ मान[1] अपमानयोः[2] तुल्यः[3] तुल्यः[4] मित्र[5] अरि[6] पक्षयोः[7]
१६२ सर्व[8] आरम्भ[9] परित्यागी[10] गुण[11] अतीतः[12] स[13] उच्यते[14]

पदार्थ

७९

अपने[4] आपे[4] या आत्म[4] में[4] जो[5] टिके[5] ।
दुःख[2] और सुख[3] को[1] समान[1] जाने जो ।।
ढेला[7] पत्थर[8] और सोना[9] एक[6] जिसे ।। १५९ ।।
धीर[13] हो यानी रक्खे[13] जो[13] धीरज[13] ।
प्यारी[11] कुप्यारी[12] जिसको एक[10] समान[10] ।।
एकसी[14] अपनी[16] निन्दा[15] और स्तुति[17] ।। १६० ।।

८०

मानो[1] अपमान[2] में[3] हो जो एक रस[3] ।
यक्सां[4] दुश्मन[6] औ दोस्त[5] के हक़[7] में[7] ।। १६१ ।।
और[8] दे[10] त्याग[10] सारे[8] धन्धे[9] नये[9] ।
वो[13] गुणों[11] से[11] परे[12] है[14] कहलाता[14] ।। १६२ ।।

159—He[13] who is self-satisfied[4,5], has equal[1] value for pain[2] and pleasure[3], has equal[6] value for a clod of earth[7], stone[8] and gold[9].

160—Is balanced[10] in agreeable[11] and disagreeable[12], is calm[12], is balanced[14] in[15] his[16] censure[15] and praise[17],*

161—Is balanced[3] in grace[1] and disgrace[2], is balanced[4] on the part[7] of friend[5] and foe[6]

162—And has given up[10] all[8] initials[9], is said[14] to have crossed over[12] the gunas[11].†

इक्यासी

१६३ F—त्रैगुण्यविषया वेदा निस्त्रैगुण्यो भवार्जुन (२-४५ क)

पदच्छेद

१६३-त्रै[1] गुण्यः[2] विषया[3] वेदाः[4] निः[5] त्रै[6] गुण्यं[7] भव[8] अर्जुन[9]

पदार्थ

तीनों[1] गुण[2] के[2] विषय[3] हैं वेदों[4] में[4] ।
तीनों[6] गुण[7] से[7] परे[5] हो[8] ए अर्जुन ।। १६३ F।।)

163 F—The Vedas[4] deal with[3] the three[1] gunas[2] or conditions[2]. Be[8] above[5] the three[6] conditions[7], O Arjuna[9] !

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* This verse and the next should be read together. How to get rid of the gunas is given in these two verses.

† By सर्वारम्भ परित्यागी giving up all initals) in line 162 is meant to take no new work in hand viz. to make no sankalpa or determination to do a work and thus to give up the idea of the agency of of actions: This does not mean that one should remain idle: one may do any work that comes before one, without attachment.

व्यासी

१६४—मां च योऽव्यभिचारेण भक्तियोगेन सेवते ।
१६५—स गुणान्समतीत्यैतान् ब्रह्मभूयाय कल्पते (१४–२६)

पदच्छेद

१६४–माम्[१] च[२] यः[३] अव्यभिचारेण[४.५] भक्ति[६] योगेन[७] सेवते[८]
१६५–स[९] गुणान्[१०] समतीत्य[११] एतान्[१२] ब्रह्म[१] भयाय[१४] कल्पते[१]

पदार्थ

और[२] जो[३] मेरी[१] सेवा[८] करता[८] है ।
ऐसी भक्ती[६] से[७] जो न[४] हो ढ़िलमुल[५] ।। १६४ ।।
इन[१२] गुणों[१०] को उलांघ[११] कर[११] वोही[९] ।।
ब्रह्म[१३] होने[१४] के योग[१५] होता है ।। १६५ ।।

164 & 165—And[2] he[9] who[3] serveth[8] Me[1] with[7] no[4] loose[5] devotion[6], having crossed over[11] these[12] gunas[10] or conditions[10] becomes fit[15] to be[14] Brahma[16]

तेरासी

१६६—सर्वधर्मान्परित्यज्य मामेकं शरणं व्रज ।
१६७—अहं त्वां सर्व पापेभ्यो मोक्षयिष्यामि मा शुचः (१८–६६)

पदच्छेद

१६६–सर्वं[१] धर्मान्[२] परित्यज्य[३] माम्[४] एकम्[५] शरणं[६] व्रज[७]
१६७–अहम्[८] त्वाम्[९] सर्व[१०] पापेभ्यः[११] मोक्षयिष्यामि[१२] मा[१३] शुचः[१४]

पदार्थ

सारे[१] धर्मों[२] को[२] त्याग[३], इक[५] मेरी[४] ।

लें[७] शरण[६] यानी मुझ में हो जा लीन ।। १६६ ।।
सारे[१०] पापों[११] से मैं[८] बचाऊं[१२] तुझे[९] ।
इसलिए रंजो फ़िक्रो[१४] शोक[१४] न[१३] कर[१४] ।। १६७ ।।

166—Giving up[3] all[1] duties[2], take[7] shelter[6] unto Me[4] alone[5],

167—I[8] shall save[12] thee[9] from[11] all[10] sins[11], therefore, sorrow[14] not[13]*.

अर्जुन उवाच

चौरासी

१६८F —नष्टो मोहः स्मृतिर्लब्धा त्वत्प्रसादांन्मयाच्युत ।
१६९F —स्थितोऽस्मि गतसन्देहः करिष्ये वचनं तव (१८-७३)

पदच्छेद

१६८—नष्टः[१] मोहः[२] स्मृतिः[३] लब्धा[४] तात्[५] प्रसादात्[६] मया[७] अच्युत[८]
१६९—स्थितः[९] अस्मि[१०] गत[११] सन्दैहः[१२] करिष्य[१३] वचनं[१४] तव[१५]

अर्जुन बोले

मोह[२] नष्ट यानी भूल[१] दूर हुई[१] ।
याद[३] आई[४] हक़ीक़त, ज्ञान[३] हुआ[४] ।।
तेरे[५] प्रसाद[६] कृपा[६] से मुझको[७] ।। F१६८ ।।

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* The devotee who has been fit to be Brahma, as referred to above, in the preceding verse, has no responsibility, hence has no duty to perform, or in other words, he is now one with the Divinity. By taking shelter into It. The deviation from duty is sin which is followed by sorrow. Thus he bids good-bye to all sins and sorrow.

हे[८] अच्युत[८] कृष्ण[८] जो[८] कभी[८] न[८] डिगै[८] ।
हूँ[१०] स्थित[९] यानी हूँ[१०] मैं[१०] जम के[९] डटा[९] ॥
गया[११] सन्देह[१२] तू[१५] कहे[१४] सो करूं[१३] ॥ F१६९ ॥

Arjuna said—

168 F—O Achyut[8], the Immutable[8]! delusion[2] has been off[1] and memory[3] or consciousness of reality viz wisdom[3] has been gained[4] by me[7], through[6] Thy[5] grace[6].

169 F—Doubts[12] have fled away[11] and I am[10] ready[9] to abide by[13] Thy[15] words[14].

इति शान्ति प्रकाशकृत श्री मदादि भगवद्गीतासु
उपनिषत्सु ब्रह्म विद्यायां योगशास्त्रे श्री
कृष्णार्जुन संवादे समाप्ता ।

The Sri Adi Bhagwad Gita-Upnishad or the
Divine knowledge of the gospel of Yoga or
action, being a dialogue betwen Lord
Krishna and Arjuna, compiled,
translated and commented
by Shri Surjan Lal
Pande, Shanti
Prakash, son of
M. Samman Lal,
doeth end.

◎

SUMMARY OF ADI BHAGWAD GITA, WITH COMMENTS THEREON.

I-II—Arjuna shrinking back in the battle field.

Arjuna, who represents humanity, having seen his kinsmen at the battle-field of the Maha-Bharat, shrinks back from fighting with them, stating that he has no desire for victory, dominion or pleasure, and that he will even prefer death to waging war.

III-IV—Krishna's rebukes

Lord Krishna, who is Arjuna's charioteer in the battle field and represents Divinity in man, rebukes him for his unmanliness, saying that he speaks like a wisemen but does not act like them. Wisemen grieve neither for the past or dead, nor for the present or living.

Corollary—Though the words, spoken by Arjuna, appeared to be full of wisdom, yet they did not become a warrior. The Lord, therefore, rebukes him for his weakness and unmanliness, because the wise grieve neither for the past nor for the present. It is not all. The Lord teaches him how to be wise. WISDOM or JNANA is the theme of this treatise which begins with it and ends in it.

V-XI—Why to fight ?

The grounds, with which the Lord persuades Arjuna to fight, are as under:—

(i) the first ground is that of immortality. Death is a mere change, like other changes in a body, such as childhood, youth and old age. But the Dweller, the Atman of the body, is immortal, eternal and infinite. Body should not be confounded with the Self. The Self is SAT and is immortal, while the body, as such, is ASAT or mortal. But the end of both *sat* and *asat* is seen by those who see "TATVA" or the ABSOLUTE, though non-existent Asat does not exist in reality, nor does existent Sat cease to exist. This Lord of the body or Atman does not slay, nor is He slain by anyone.

(ii) the other ground is that of ignorance. A man is in dark about his past and future. He should, therefore, act in the living presence.

(iii) the last but not the least ground is the discharge of one's duty. For the Kshattriya, or a saviour, there is nothing superior to a Righteous War, because, if he is slain, he enjoys Heavan, and if he is victorious, he enjoys the World.

Corollary—The first ground of the immortality of the soul, as given above, was also imbibed by the great philosoper-poet of America, Emerson, through Gitá itself. As is well known, he was a great lover of Gita. He has put the same thoughts practically in the same words in the following lines in the mouth of Brahma in his poem of the same name:—

" If the red slayer thinks he slays,
Or if the slain thinks he is slain,
They know not then My subtle ways,
I come and pass and turn again.
They reckon ill who leave Me out,
When Me they fly, I am the wings,
I am the doubter and the doubt,
And I, the hymn, the Brahma sings."

The three gounds alleged by the Lord are;

(i) *Adhyatmic.* viz. metaphysical or spiritual.

(ii) *Adhibhautic.* viz. physical or corporal and

(iii) *Adhidaivic.* viz. mental or social.

How SAT or existence comes to an end, or how immortal becomes mortal, is a paradox which requires some explanation. Sat and Asat

constitute the relative duality, which is subject to change, hence it comes to an end: but the ABSOLUTE, which is beyond all relative duality, ever remains the same. A drop of water or a wave of ocean, 'comes to an end' when it is merged in ocean. The water, which being the substratum of the drop, of the wave and of the ocean, remains the same as ever. Similarly, an individual soul, that is SAT or immortal, because it is the manifestation of the ABSOLUTE, under certain limitations and conditions, "comes to an end", when it sub-merges into or becomes one with the Universal Self. This is the end of the little self. The Universal Self, which is the substratum of the individual self or soul, remains the same as ever It is only the ABSOLUTE, you may call it BRAHMA, DIVINITY or UNITY, which is beyond all relative dualities. Hence a Vadantin calls Himself Brahma and not Iswara, Those, who make no distinction between Iswara and Brahma, as they are often represented by the English word, God, are confounded. The mis-understanding of the word 'Ant' (अन्त) or end of SAT, is responsible for the old feuds between the Hindus and the Buddhists. When a drop is merged in the ocean, it becomes ocean itself

and thus immortal, according to the Hindus. But, according to the Buddhists, the drop is annihilated in the ocean. The former call it MOKSHA, when they realise immortality of the individual self or soul; while the latter see NIRVAN in its annihilation. Both of them are correct, in their own way. One of them has taken the positive side, while the other, the negative one. The whole truth, which lies beyond all relative dualities, is seen by him, who sees the TATVA or the ABSOLUTE.

DHARMA-YUDDHA is the Righteous War for Truth. It is not a so-called religious-war, which is today responsible for all the blood shed, due to selfishness or religious fanaticism. The Dharma-Yuddha is the proto-type or the original form of the Christian Crusade and of the Mohammadan Jihad.

XII-XIV—How to fight

The Lord does now tell Arjuna how to fight or to discharge his duty, as, 'to fight', at that moment, was his bounden duty. In order to do so, one should bear in mind that one's right is simply to act, and not to the fruits

there of. The Lord foresaw that the people will be inactive or idle, when they will know that they are not to reap the harvest they sow, hence He says in clear words that one should not be inactive, but, on the other hand, one should act, after giving-up attachment with the result of the action and, after being balanced in success and failure. This "balance" is called YOGA. By acting in this way, the intellect of the yogi or the worker is not disturbed in meditation by the SRUTI or the Sacred Scriptures. In other words, the results of the actions or the yajnas, as promised in the Sruti or in the Sacred Scriptures, do not haunt a yogi, when he is in meditation.

Corollary—By acting in this way, as has been suggested above, a man will always remain in peace and enjoy bliss, whether one is or is not successful in the work taken-up by him. The realization of the bliss, and not the success in action, is the goal of a man. His Holiness Swami Rama Tirtha, the greatest teacher and super-saint of this century, says, 'Love Truth more and victory less'. On the other hand, he, who sits idle and does not discharge his duty in the right way, is always disturbed and rest-

less. An idle man's brain is the devil's workshop. Such a man, is a sinner, because the deviation from duty is a sin. He who acts, goaded by the selfish desire for the results of his action, cannot remain balanced in success or failure. The result is that man's lofty ideal, be it the good of home or humanity, falls down and he becomes an easy prey to pride, despondency, jealousy, malice, prejudice and the like.

Note that the psychic excercises, called yogabhyasa, are only the means to attain the goal. They are like drills or sham fights, that prepare a man for the actual struggle in the battle field of life. He, who is balanced in success or failure, remains unperturbed in the battle and no ideas, positive or negative, call them sankalpa or vikalpa, haunt him, when he is in meditation, which, as a matter of fact, is true rest. This balance of mind is most essential for any work. Yoga has been defined by Maharishi Patanjali as to have control over the faculty of mind, called chitta (Chittish vriti nirodhah). This control makes a man balanced in success and failure. This balance is mentioned, as yoga, by Lord Krishna.

XV-XVI—Muni

But it should be borne in mind that a man should not act at random. To be a thinker, philosopher or a muni—

(i) the man should cast away the desires of his mind:

(ii) he should be satisfied with himself alone, in other words, he should not depend upon others, nor should he seek satisfaction in gratification of his senses, and

(iii) he should control his mind, viz. he should not be affected by pain and pleasure, nor by attachment, fear and resentment.

XVII-XVIII—No confusion

A muni should not be confounded with an abstinent person, who though, like him, does not enjoy sense-objects, yet has a relish or a desire for them, while it is off from the man, who sees or realizes the PARAM or SUPREME. This self-controlled sage is distinguished from the others in this respect only. He is also different from the others, because he is awakened to or is cons-

cious of Reality. On the other hand, the masses remain asleep or indifferent to or ignorant of Reality. In other words, it is all an illusion for the sage what is considered real by the masses.

XIX-XX—Cooperation

The Lord suggests a cooperation between a muni the sage, and a saint, so that both of them may be benefited. In order to confirm this cooperation, the Lord rules that those who eat the YAJNA-SHISHTA or that which remains, after feeding the sages, (who have been called devas or gods here), are saints and are saved from all sins, while those, who dress food for their own sake, are sinners and they eat sin. Thus the physical food of the sages is supplied by the saints, who, in their turn, are provided with their spiritual food by the sages. This mutual help is beneficial to both. That is how the cooperation is maintained.

Corollary—It should be noted, that in order to make this holy pilgrimage in the spiritual path, a man should be free from sin. The Lord tells us, how to be a saint or to be free from sin. The man, who feeds the gods or the wise sages,

or in other words, the man who sacrifices his property for the sake of public good, is saved from all sins, while the man who does not do so, is a sinner. By devas or gods is here meant "munis" or 'the self-contained persons of steady wisdom' or sages. The entertainment of the gods is yajna or action. Every action that takes us upwards or onwards, towards the goal, is a yajna. The teachings of the sages or gods, if rightly understood and properly carried out, are great aids in our spiritual progress to attain our goal, removing our darkness of ignorance, with the help of their divine light.

The word HAJJA or the Mohammadan pilgrimage is really derived from yajna (यज्ञ), because the pilgrimage was to the Holy Temple of Kaba, where the sages resided in ancient times, long before Hazrat-Mohammad came to light. The prophet of Arabia continued this old custom, converting the old temple into the central institution of his new faith.

The instruction of the sages is that the way-farers of this pilgrimage should sacrifice the animalism in man, so that they may be purged of all impurity and may acquire spirituality.

The misunderstanding of yajnas (sacrifice) is at the bottom of several abuses, that are connected with the "remains of the yajna", called "yajna-shishta." It is an open secret that, if an action is repeated, it becomes a habit, and if this habit is continuously followed, it becomes nature. As man has evolved out of animal life, so he has an innate or natural habit to repeat animalism in human life also. But the animalism in man is unnatural and is therefore harmful to his progress towards his goal, and is, therefore, considered to be a sin or animal passion. This is animalism in man. Unless we kill the animal habits in us, we do not deserve to be called men.

The ignorant persons, who were non-vegetarians, began to sacrifice or kill animals, at the time of performing yajnas, instead of sacrificing animalism in them. They offered the dishes of meat also to the gods or to the sages, and they offered the Ahutis or oblations of pieces of flesh to the gods in astral bodies, by throwing the slashes of flesh into the sacred fire, called Havana. What remained, after such offerings, was considered sacred and was eaten by the yajnaman, who performed the yajna, and also by others who joined it. Thus flesh-eating does

still linger as a relic of the barbarious age, even in those societies that call themselves civilised, educated and religious.

On the other hand, some over-zealous votaries of spirituality, interpreted the yajna-shishta or the 'remains of the yajna' to mean 'what remains in the dishes of the spiritual sages, after they have eaten there-from'. Instances are not wanting, when a foolish votary of blind faith has eaten even the excretions of his so-called spiritual preceptor, in order to share his spirituality. Under this belief that a spiritual man is spirituality incarnate, they considered it holy to eat his flesh and drink his blood, so that they may imbibe his spirituality. A sage of the present age, His Holiness Swami Vivekananda, the illustrious desciple of His Holiness Lord Rama Krishna Parama Hans, says that holy Communion or the Lord's Supper, wherein a devout Christian, while eating bread and drinking wine, believes that he eats the flesh of Lord Jesus Christ and drinks His Blood, is a relic of the barbarian age.

It is true that the ideas of spiritual persons or those of sensuous persons are given out of their bodies like electric currents and these

currents affect those who are in direct contact with them. Hence, much stress is given in the Indian scriptures to move only in the society of the pious and good persons and shun the company of the wicked ones. But it should be borne in mind, that, if one's mind is not open to receive the thoughts of others, whether good or bad, one remains unaffected, while, on the other hand, the heart, which is receptive to those thoughts, catches them even from a distance. It is because of this, that often the dear and near ones of a saint, fail to catch his light, while those, whose hearts are receptive, can imbibe their teachings with ease. The thoughts of the persons gone-by are well preserved in the atmosphere. Those, whose hearts are clear and whose mind is free from vagrancy, can read and utilise these cosmic records in in the form of Chitra Gupta (unseen picture). It is so possible, if one is in tune with nature. However, it all depends on the intensity of one's thought force. It is not all. Be a true seeker after Truth, the light will then flash upon you, not only from the books and sages of this world, but also from your own intuition. Not only this, the sages of the next world, with astral bodies, will also come forward to

help you, if you are really eager to uplift yourself.

XXI-XXII—Swa-dharma

One should not try to usurp or copy the duty of others, how-so-ever good and profitable it may be. One should take up only that duty which he is fully competent to discharge properly, otherwise he might be a failure in life. That is why, the Lord puts emphasis on swadharma. What is swadharma ? Swadharma is formed, according to a man's innate nature, which he has acquired from his previous birth. A man who has inherited through the actions in his previous birth the propensity of being a medical doctor, may not be a successful lawyer. A man who was a soldier in his previous birth, may not be a successful businessman. It is, therefore, of immense importance that a man should take-up the profession in his present life, according to his swadhharm i.e. according to his natural bent of mind, inherent in him. Then and then alone, he can be successful in his present life. If, however, he takes-up the profession of others, against his natural tendency, he may have to face the danger of being unsuccessful in life.

Corollary—Just as a student, on passing through the class in which he studies, is promoted to a higher class, so is he, who, after passing through 'Swa-dharma' or his natural duty, is promoted to a higher dharma or duty. This sort of promotion generally takes place in the next life, but instances ase not wanting, when a deserving man rises to the higher class in this very life of his. It all depends on one's own merit or personal worth.

The Swa-dharma has often been mis-interpreted to be one's own relegious sect in which one is born. It is wrong. It has done immense harm to the society and prevented many a seeker after truth from progressing onwards. Swa-Dharma or "One's own duty", should be according to one's own innate nature. In order to make a society progressive, every man should follow his Swadharma. Swadharma is the pivot on which the whole fabric of the social organization turns. If any man, who-so-ever, he may be, is incapable to discharge his duty properly, the whole of the society or a nation may have to suffer, as has been said by a persian poet. 'If an individual of a nation acts unwisely, every one of that nation, be he low or high, losses one's value.' Hence, we

should stick to our own innate duty, according to our propensity and should not try to copy, others, even if their jobs are more lucrative. We should discharge our duty for duty's sake, irrespective of the fact, whether they are more paying and remunerative or not. We should not discharge it, as a cheerless task, but on the other hand, we should perform it as a labour of love and joy, for the Universal good and for the welfare of all. We should take-up the duty, which we can successfully perform. Other's duties may be more gainful and paying but, if we are incapable to discharge them properly, it is dangerous to try to copy them. By copying other's and neglecting our own duty, according to our innate nature, we shall be deviating from our natural path, which is a sin.

Now-a-days, we see that persons in India try to enter into some lucrative job in Govt. or in Industry, even though they may not deserve it. The result is that there is an all round inefficiency and failure. It is so, because we do not adopt swadharma or the job for which we are suited, according to our interest, inclination and natural tendency.

Now, we have to ascertain our innate nature, inclination or tendency. Some ascertain it by birth or heredity, while others by their action or profession, which one adopts. Instances are not wanting, when both these criteria fail to find out the true *Varana* or tendency of a man. This is actually to ascertain one's Swadharma, the path or right action or natural duty. The correct choice of right profession or duty will not only make individual men and women expert and perfect in their callings, but it will also help the society and country to flourish. It can be ascertained by the sanskars or tendencies of mind, which play an important part in the manifestation of the three "gunas", on which the institution of varanashram is based. These tendencies can be known through the kindergarten and other systems of education which have been adopted by the West. The Western methods can also be supplemented by the Eastern methods of astrology, palmistry etc. Some ignorant and unthinking persons say that they do not believe in Astrology and Palmistry. But Astrology is also a science based on observation and experience of thousands of years. Indians had specialised in these sciences, hundreds of years

back. Even the westerners have now been convinced of their efficacy. It is also true that often times, we find quacks in this profession, but the fact remains that, if the horoscope of a child is correctly made, its reading is also correct. A horoscope as well as a palmist can tell us to what "varana" or bent of mind does a child belong, according to the tendencies, as indicated by the astrological chart or the lines in the palm. It is also true that a man can change his tendencies by his strong will-force and also by the change in his environments. But if he develops his natural tendencies in the right direction, he will shape well in his life and will also do good to the society and the country to which he belongs.

XIII-XXXII—Vijnani

The Lord who knows His own previous births, manifests himself in this world to save the virtuous and to destroy the vicious at a time, when virtue subsides and vice prevails. By knowing his previous birth and action, as they are in reality, a man can help himself to become one with Him, *the Divinity*. To know the tendency of his previous birth will help him

to follow the right mission in his present life. To be successful in life, a man should act according to the laws of nature, so that his onward path may be smooth and unhindered. By following the laws of nature, he will not lose balance of mind and will also not be attached to the actions or the fruits there of. This is possible, only if and when he sees INACTION in ACTION, and ACTION in INACTION. Such a person is "vigyani" or Supreme wise.

(i) He feels at rest, even doing all the work;

(ii) He is the embodiment of both yogi and muni; viz. or the worker and the thinker;

(iii) He is content with what he gets unexpectedly;

(iv) He is free from pains and pleasure, viz., he is above all dualities;

(v) He is beyond all jealousies;

(vi) He is balanced in success and failure, and

(vii) He is not affected by actions, whether they pertain to property, body, mind,

intellect or self. In other words, no actions, whether corporal or spiritual, affect him; because all his actions submerge into JNANA or WISDOM. Wisdom or Jnana should be acquired (a) by being humble but not survile (b) by putting searching questions, in order to find out truth, but not to make frivolous objections, and (c) by rendering service to the Teacher to win his grace and to get guidance from him.

Arjuna, who was told to act, gets confused by being asked to acquire wisdom. He, therefore, asks the Lord, which of the two, viz., work or wisdom is better. The Lord replies that both of them lead to bliss, but action or work is better than inaction or mere theoretical wisdom. In other words, a practical man is better than a theoretical one. He adds further that, when a muni or a thinker becomes a yogi or a worker, he soon realizes BRAHMA. On this realization, he considers his Self to be the Self of all things animate or inanimate.

Corollary—The Lord or God-Man is the proto-type of the Avatar, the Tirthankar, the

Buddha, the Messaiah and the like. By "Karma" or action, submerging into "Jnana" or wisdom, is meant, acting so wisely, as to change the drudgry of work into soothing rest. *The Jnana and wisdom are synonyms of Nishkam karma, and unselfish action.* The actions of a vijnani submerge into jnana. He is the embodiment both of a yogi and a muni. The Vigyani works like a prince. The work is a sort of recreation to him, while it is burdensome and drudgery to a slave and an Agyani.

How to see inaction in action and vice versa, is another paradox to be solved here. When a yogi or a worker acts without desire for the fruit of his action, his work becomes unselfish. He is thus balanced in success and failure and he has no attachment with the fruits of his actions. His action is, therefore, equivalent to inaction. Hence he sees inaction in action, in other words, he realises himself "akarata" or "doing no work," while he is doing all kinds of work, which may come before him.

On the other hand, a muni or a philosopher, who actually does no work, realizes himself to be karta or doing all kinds of work mentally.

He sees action in his inaction. He considers himself 'the self of all beings'. The self of all beings is the Universal Self or Divinity. It is the substratum of all beings and every thing. Therefore It is behind all actions, though It is not affected in any way. He is like the Sun. Though sun being the ultimate source of energy, is at the root of all the actions in this world, yet it is not affected by any worldly action. Similarly the Muni or a man who identifies himself with Divinity, feels he is only a witness of all that is going on in this universe and that he is not affected by any, though he sees his own hand, or, in another words, Divine Hand behind every action.

The other point to be noted is that both karma or work and Jnana or knowledge, or, in other words, both action and seeming inaction lead to Bliss or Divinity, which is the goal of humanity. But it takes a long time to achieve the goal, if any one of the two paths be followed. But the Lord says that a Muni, or a man of knowledge, who becomes a yogi, or a man of action, reaches the goal soon. The Lord has given preference to the man of action over that of inaction or mere knowledge. To reach the goal, is to realize or to have the Conscious Realiztion of

ever-lasting Bliss (SACHCHID-ANAND). It is to be one with Divinity. To do this, one shall have to lose one's little or individual self, the ego, into Universal Self. By the path of action or karma, a worker loses his individual self, the ego, by effacing it to nothingness. This he can do, when he works without any selfish motive, viz. without any attachment with the desire for the fruit of his action. By so doing, his little self is gradually annihilated. By the path of inaction or JNANA, a thinker has to think himself to be the 'Self of all beings'. He, thus, loses his individual self, the ego, by expanding it to All. But this long and tedious journey can be shortened to a great extent, if one path becomes the complement of the other. A rational being can hardly work without any selfish motive. If he has no selfish motive, viz. if his own good is not in view, he must have the welfare of all in view, but he cannot have the welfare of all in his view, unless he identifies himself with all beings. This is a specific character of a jnani or wise (vide. verse XXXI). Thus by combining jnana with karma, one finds it easy to follow the path of action. This means that a man should not only be theoretical but also practical. Whatever Truth a man learns, should

be put into practice in his daily life.

Again a muni or a philosopher finds it hard to realise himself the 'Self of all beings', unless he feels their pleasure and pains, as his own. This is the charactericstic of a Param Yogi (vide. verse XXXVI). On such a realization, he can not but work for all. Thus, by combining karma with jnana, he converts his thorny path of knowledge into that of the rosy path of his life, and walking thereon, he achieves his goal soon. Yes, both aetion and knowledge go hand in hand. It is true that a man may start from one particuler path, while the other from the other, according to his particular temperament or tendency of mind. If both of them go on steadily from stage to stage, the farther they proceed or the higher they rise on the spiritual spiral, the closer they become, till they reach the point, where both these paths unite or become practically the same. All differences, then, cease to exist and the goal is reached soon. Here, they are purged of their egoistic tendencies or the idea of their individual selves. Both paths converge. They become closer and closer, so as to make one, the complement of the other. Both these paths are known as the Pravritti and the Nivritti margs (paths) respeetively.

ou can say that separately, they are the paths of Enjoyment and Renunciation. In ancient times, those were the only two paths, which are dealt with in the Brahamans and the Upanishadas. Their way-farers took thousands of years to reach the goal by following any one of these two paths. It was only at the close of the Dwapar yuga, which precedes the Kaliyuga or the Present Age, that Lord Krishna taught us the secret of combining these two paths and, thus, He shortened this spiritul pilgrimage. Now practically all the great sages of the Present Age assert that the goal of life can be attained rather easily. This combined path is called Vijnana by the vedic Rishis. But, since the days of Adi Guru, Swami Shankaracharya, the greatest philosopher of his time, it has been designated simply as jnana, though Lord Krishna also has called both by names of jnana and vijnana. The latter acharyas also called it Bhakti-marg or the Path of Devotion. But, whenever and wherever the so-called Bhakti has been aloof from the original two paths of action and knowledge, it has degenerated into meaningless empty talk, or the blind faith. and has made the relegion a curse, instead of a blessing.

XXXVI-Yogi.

Thus, in order to realise BRAHMA or to reach the goal soon, one should elevate oneself both as a muni and a yogi. In other words, one is required to be both Alim and Amil viz. a man of both knowledge and action. To elevate one-self as a yogi or a practical worker,

(i) One should have a constant watch over oneself, and should observe that one is improving or not;

(ii) One should remain alone; in other words, one should not be haunted by useless thoughts and disturbing woes and worries;

(iii) (a) by having control over his chitta or the reproducing and willing faculties;

(b) by giving-up one's ideas, regarding one's success and possessions;

(iv) One should keep one's body, head and neck erect. It means one should have harmony in one's actions, thoughts and words;

(v) One should see at the front of one's nose and look to no other side. It

means that one should keep one's eyes fixed on the final goal of human life and should not waver. This, he can do only by minding his own business. He should not bother himself with the business of others, and

(vi) One should remain fixed and unmoved, in his resolve, like the light of the lamp that does not flicker in a windless place. In other words, a man should have preseverance, having purged his ficklemindedness.

Corollary—The conditions given above, if followed literally, are aids to the psychic exercises; when they are followed figuratively, as explained above, they help a worker in the successful discharge of his duties.

By a muni, becoming a yogi, is meant that a theoretical man should also be practical.

XXXVI—Param Yogi.

After passing through the stage of a yogi or a practical worker, one becomes a Param Yogi, or an exalted worker. In order to be a Param Yogi, one should regard every being,

every where, like oneself, whether it is pleasure or pain. In other words the man should see the pleasures and pains of others, as his own.

Corollary—A Param Yogi, according to an English saying, 'weeps with those, who weep and rejoices with those who rejoice'. He loves others like his own self, because he sees his own universal Self or God every-where. This is the best form of morality. If we realize ourselves every where in everybody, we become one with others. As such, we love and help All, as if we are helping and loving our own self. The duality is gone and oneness is realized. Thus, we are our own friend, if we love all, and we are our own foe, if we hate others.

After passing through this stage of Param Yogi, one attains the stage or Vijnani or Param Jnani, who sees nothing but Divinity every where. By his Divine feelings, a Param Yogi becomes the 'Self of all beings'. He is designated as a Param Jnani or Vijnani and is some times simply called a Jnani.

XXXVII-XLVI—Divine Nature or Prakriti

When a Param Yogi rises to the stage of a Jnani or a vijnani, all the others are realized to

be his own Self. In other words, variety or diversity is concentrared into Unity or Divinity. Thus, he sees Divinity every where. He, thus, becomes one with Divinity—The Divinity is not lost to him, nor is he lost to Divinity.

How to see Divinity every where, is thus explained by the Lord, that (1) Earth, (2) Water, (3) Fire, (4) Air, (5) Ether, as well as (6) mind, (7) Intellect and (8) Ego, viz. all the physical and the mental faculties are the eight-fold 'Apra-prakriti', immediate or the inferior Nature of the Lord of Divinity; while Life, Light or Power that holds up the Universe, is the 'Pra-prakriti' or the Superior Nature of the Lord or Divinity. Hence, what-so-ever exists in the Universe, is either Inferior or Superior Nature of Lord Himself. Thus Divinity is every where and All in all. It is the manifestation, as well as, the dissolution of the whole Universe. It alone exists. It underlies every phenomenon. In other words, the Divinity is sapidity in water and radiance in the Sun and the Moon. Nay, it is the essence of every thing and the very Life, Power or Energy in every being. One, who thus realises Divinity every where and in every thing, is a Jnani or wise.

He is the Lord's best devotee out of His following four devotees of good actions :—

(i) The Arata or the distressed;

(ii) The Jigyasu or the seeker of Truth;

(iii) The Artharthi or the hankerer after enjoyments

(iv) The Jnani or the Wise.

It is not all; the Jnani is the dearest self of Lord, as he realises that Vasudeva or the Omnipresent BRAHMA is All in all.

Corollary—Note that good actions are the essential qualification of a devotee of God.

It is also to be noted that Jnani, as mentioned above, is one of the devotees of Lord. It shows that in ancient times Bhakti and Jnana viz. Devotion and Wisdom were two separate paths. The path, known as Nivritti Marga, began with devotion, where the way-farer or the individual self loved Divinity or the Universal Self, which includes All, and ended in Wisdom. In Wisdom the individual self is submerged into the Universal Self or in Divinity. In other words, the path began with duality and ended in Unity or non-duality.

It should be borne in mind that a man of knowledge also is called a Jnani, but he should not be confounded with the Jnani, who is mentioned above, as 'the best devotee of Lord', who is 'All in all' to him. The former Jnani distinguishes between Sat and Asat, right and wrong and other dualities; while the last-mentioned Jnani or Vijnani goes beyond all dualities. He sees the Tatva or the Absolute and becomes one with it. Thus the true spiritual path begins with Jnana and ends in Jnana. When we develop our discriminative faculty and distinguish between right and wrong, Sat and Asat etc., naturally we begin to love sat or right and to hate asat or wrong. This *love* for '*Sat*' is '*Bhakti*' or devotion and hatred against *asat* is '*Vairagya*' or dispassion. We then try to go towards Sat and away from asat. This effort of ours is called Karma or action; and, when we realize Sat, we reach the goal. Then the distinction between Sat and asat ceases to exist for us. In other words, we are now beyond all dualities. It is called Vijnana or Jnana. This order is followed in the Vedic Lore; where the first of the four Vedas, the Riga, deals with the Jnana, knowledge or discriminative faculty; the Sam, with Bhakti, devotion or feeling faculty; the Yajur,

with Karma, action or the willing faculty, and the last, but not the least, the Atharva, deals with Vijnana, which is beyond all relative dualities.

XLVII-XLIX—Divine Dependence.

It has been said above that Divinity or Bliss is "All in all" and that the whole Universe, be it physical, mental or spiritual, is nothing but Divine Nature. Thus, where do the miseries concommitant to man come from. The Lord solves this problem by saying that one, who, having depended upon Him, tries to get rid of age and death, knows that BRAHMA, that is 'All in all' as well as the Adhyatam and the Karma entirely. It has also been said above that Divinity is the substratum of the Universe, as is the string in the row of jewels. Thus, it is clear that the Adhyatama of the individual self, including man, depends upon Divinity. As soon as man, having realised this, tries to get rid of all the miseries of life, he becomes successful, by solving the riddle of the Universe. In other words, he takes no re-birth and progresses onwards, till he reaches the goal, or submerges into the Universal Whole or BRAHMA. The Karma is the Visarga, emanation or process,

through which 'all beings', that constitute the Universe, come into existence. These 'all beings', are distinguished from the Adhyatama or the individual self, in as much as the former, being the external bodies, comprising several names and forms, are Kshar Purusha or destructible selves, while the latter, being internal Life or Substratum, are akshar Purusha or the indestructible Self. In other words, the former are the phenomena; while the latter, the noumena. The two purushas or selves,—Kshar and Akshar or in other words variable and invariable—are the two agencies or factors that are in the Universe. But beyond these Purushas, is the Lord, and is hence known as the PURUSHOTTAM or the Highest Self. He is the Param Akshar of the Supereme industructible, and is thus distinguished from the adhyatma or the individual self. This individual self is mere akshar or indestructible, as it loses its individuality, when it submerges into the Universal Self, or the PURUSHOTTAM, who is the Absolute BRAHMA. As soon as the little self becomes one with BRAHMA, who is eternal and everlasting Bliss, there is no room for miseries of old age and death, as, in the light of Divinity, all darkness of miseries, be they

physical, mental or spritual, are destroyed.

Corollary—Note that one can know adhyatma and karma entirely, but not Brahma, who being infinite, cannot be known entirely, because infinite cannot be grasped by the finite. The more one knows Brahma, the more is one merged into it, like a salt-doll, entering into the ocean, which is dissolved into it. To know Brahma is to be Brahma.

In reality, Brahma is not separate from the knower. It is his real Self. By conscious Realization of Brahma, who is All-Existence, Intelligence and Bliss, all miseries vanish automatically.

The two Purushas, defined above, are the same as Asat and Sat, as mentioned in verse VI (supra). The Adhyatma of the individual self is also Sat, because it is also the manifestation of the Divinity. Divinity or Brahma is always the same yesterday, today and for ever. The individual self is distinguished from the Divinity, in as much as the former, when submerged into latter is seen no more. While Divinity is Everlasting. Hence, the Divinity is called Param akshar or Param Sat, the Supreme

Indestructible, while the individual self is called mere akshar or the Indestructible. As the sea and its waves, as well as, the Sun and his rays are in reality one, so is the individual self one with Divinity. Not only the individual self but all the bodies or beings, that are seemingly kshar or perishable are also not separate from but one with Divinity. The beings, that are said to be kshar, are considered JAR or inanimate objects. In reality, they are also not inert. They are also chaitanya or full of condensed energy. The greatest Botanist of the age, Dr. Sir J.C. Bose, has proved that the vegetable kingdom contains life. Lord Kelvin has proved scientifically that the matter is also nothing but concentrated force or energy.

Energy is all pervading, because nothing can exist without energy. Energy is, therefore, the visible and palpable manifestation of all-pervading and interpenetrating God. It means that even inert objects have life, though at the lowest stage of evolution. Science, therefore, dances at the tune of the queen Sruti, Brahma-Vidya or Divine knowledge. This is what Swami Rama Tirtha has also declared in the first decade of this

century. Cold and darkness are respectively heat and light, according to science. So, too, an inert object or a जड़पदार्थ has also life. It is also Chaitanya, containing nothing but condensed energy which is expressed in its capability to preserve its physical and chemical properties. Hence, Divinity is All in all, as has been stated by Lord. Just as the Sea, its waves, foams and bubbles are nothing but water, similarly Iswara, Jiva and Prakriti or, in other words, God, Mind and Matter are nothing separate from Brahma, having the same chaitanyata, energy or Consciousness.

It may please be noted that there is only One Chaitanya, consciousness or energy, pervading in the whole Universe, though in different forms and magnitude. The difference between them is only of degree and not of kind. In other words, all of them are One, as regards Zat, (जात) substratum or essence, but they differ in Sifat, 'guna' or quality. That is why, a Vedantin or a Brahma Jnani says 'BRAHMASMI' or 'I am BRAHMA', 'I am the all pervading and inter-penetrating Brahma, nothing different from Him, nothing separate from Him.'

In the Foreign Languages, there are no appropriate separate words for Ishwar and Brahma, hence the foreigners are some times confounded, as they have the same word 'God', both for Iswar and Brahma. It is true that a saguna Brahma or the Absolute plus the qualities of Maya, is Iswar or God. And Nirguna Brahma or Absolute is without qualities. He is the substratum of both Jiva and Iswar. Brahma plus Maya is Iswara, and Iswara plus Antah-Karan is Jiva, the little self. The Jiva minus Antah-karan, the ego, is Ishwar and Ishwara minus Maya is Brahma. But it may please be kept in mind that in essence it is all Brahma. A gold ornament is nothing different from Gold. Gold is in ornament and the ornament is in Gold. Simllarly God or Brahma is in every thing and everything is in Brahma. How can they exist separate from the Infinite and All-pervading Brahma. ? It is all 'Eko Brahma, dutiyo nasti'. It is all Brahma and nothing else but Brahma. There is no duality This is what a gyani feels and realizes—

One more point to be noted in this connection is that the Pra Prakarti of the Gita is the Purash of the Sankhya School, while the Kshar

purush of the former is the Prakriti of the latter. It shows that the difference, between 'Purush and Prakriti' as is seen in the Sankhya School of philosophy is not found in the Gita. By this, we come to the conclusion that the Sankhya School, as it now exists, was compiled, after the Divine Song was sung. It may also be possible that the philosophies, dealt with in different schools, might be existing in seed form, long before the Gita was preached by Lord Krishna.

It is stated that the existence of 'all beings' or in orther words, the existence of the Universe is due to 'the *visarga* or Emanation. Visarga does literally mean 'What is thrown out', whether it is sound, as in the word *namah* (नमः) or it is an offering that is thrown into the sacred fire of Havan or yagna. Hence it is said that the Universe has come out of Shabd, Sound or Word. It is also said that the Jagat or the Universe is the out-come of the Praja-Pati's yagna or of Brahma's Tapa or austerity, which is synonym of yajna or sacrifice. Stripped of all its metaphors, the Universe is nothing but Sankalpa or will-force of the Universal Mind, called Brahma. Nay, as 'One becometh what one thinketh', so too, every one makes one's

own world, which is nothing but the play of one's sankalpa or thought-force. Thus nothing but attachment and detachment are seen in this world. Hence it is said in verse XXXIII that every one (self) is one's own friend as well as foe, according to one's own point of view or angle of vision.

The emanation or process through which 'all beings', that constitute the Universe, come into Existence, is the Karma or action that is performed with a desire for its fruits. Therefore, the action, which is performed without such a desire, annihilates the world or worldliness, and manifests the spirit or spirituality of Divinity that is the goal of humanity. Ideas, positive or negative, called Sankalpa or Vikalpa form our desires. They are at the bottom of our actions and keep us away from our goal. We should, therefore, do our best to get rid of all sankalpas or vikalpas. His Holiness Swami Sivagan Acharya, who, in this present age, revived the Universal Religion under the name of the Sadharana Dharma, has taught us the practical method to get rid of them. He tells us to give up Dushkarma or evil ideas and also the actions for the sakama or selfish ends. After

that, sublimate the Sakama actions into the nishkam or selfless ones. Thus, going onwards, we are gradually free from all sankalpas and vikalpas.

Some other points are also to be noted. These points are in respect of Divine Dependence or Ashrey, and of human effort or yojna. With the help of these, we can go beyond age and death, can also know the All-pervading Brahma, which is not separate from the so-called Universe. The Brahma includes the adhyatma or the individual beings and also the karma or action, through which the beings come into existence. The true yatna, effort or Purushartha can easily be made, when we feel that the Divine hand is behind us to help us in all our exertions and movements. This feeling is Divine Ashrey, 'Dependence upon Divinity', shradha or faith. Mere effort, without faith, or mere faith, without effort, is futile. Certainly, dependence upon limited worldly beings, is weakness, but dependence upon Divinity or God is Strength. God is not separate from us, as He is not only our substratum, but He is one with the Life of our life. Just as we can take, as much water, as we please, from the pipe that

is connected with the Ocean, so, too, we can get unlimited Life, Light, Love, Strengh & Power from ourselves, if we feel our oneness with the Ocean of Sach-Chid-Anand of the Conscious Realization of God, the Universal Self.

L-LII—Divine rememberance.

It has been said above that, by the Realization of Brahma, one gets rid of all miseries. To realise Brahma is to continue to remember Him, all the time or, in other words, it is to be ever conscious of Him. He, who still remembers Him, while leaving his body, becomes one with Him. But at this last moment.

(i) his senses should be under his control;

(ii) his mind should be at rest; and

(iii) his Prana, or vital forces should be directed towards the head, viz. he should be of balanced mind.

But it is not possible for him to do all this at the last moments of his life, unless he continues to remember God or to be always conscious of Divinity. For this, the devotee should wholeheartedly dedicate his mind and intellect to God, so as never to forget Him.

Corollary—The three conditions, mentioned above, to realize Divinity are to utilize our body, mind and intellect in the best possible way. As Divinity is in All, so, by dedicating our body, mind and intellect to Divinity, we utilize them in the best possible way. God is the real Self of All, including human beings. Therefore there should not be the least tinge of selfishness in any of our actions. It should all be for God. Nothing but the public good or the welfare of all beings should always be in our view, in all our actions, words and thoughts. In other words, it is to shift our angle of vision from worldliness to Godliness.

LIII-LIV—Divine Mystery.

In order to dedicate our mind and intellect to Divinity, as has been stated above, we should first know what Divinity is. The Lord, therefore, explains the profoundest secret about Himself or Divinity. This knowledge, when combined with wisdom, or, in other words, when this theory is realized in practical life, it saves us from all the evils. The Lord reveals this secret to Arjuna, when He finds him making no frivolous objections. The secret in plain

words is that the Divinity is the determination of action and also the determination itself, whether it is high, middle or low. The Divinity is also the process of action, the eagerness, as well as, the desire, which actuates or causes the action. It is not all. It is the object of desire and the secret of success, that is to be realized, as well as, the knowing, the feeling and the willing faculties. In short, Divinity is All in all.

Corollary—The secret is the same, as has been pointed out above in verse LXVI that Vasudava or the Omnipresent Brahma is 'All in all'. This Omnipresent is to be realised in Desh, Kal, Vastu or in other words, in every space, time and causation. He is present everywhere and at all times, because the physical and the mental worlds are His eight-fold Apraprakriti. He, therefore, knows all about present, past and future and is, hence, called omniscient. Again, all life is His pra-prkriti. As such, His Divine hand is the primordial cause of the entire show in the Universe. He is, therefore, called Omni-potent.

Note, that the secret is divulged to that man alone, who makes no frivolous objections,

for arguments' sake. Instances are not wanting, when they, who are not fit to fully understand this secret, have abused it. Such persons, under the cloak of piety, on the basis of this secret, indulge in all sorts of vices, crimes and sins. They say that, because God's hand is behind every action and, since nothing can happen without God's will, He alone is responsible for all their actions, good or evil. They, thus, attribute all their sins and crimes to God, who according to them, makes them do all this mischief. It is not all. They also try to efface the adverse effects of these sins from their hearts, without repenting for them and without being more careful in future. They do not take any lesson from their past misdeeds. The result is that their conscience or the inner voice, that warns them from time to time not to deviate from righteousness, becomes silent, or, in other words, their reason's ears get so much stuffed with selfishness that they create great misunderstanding in this world. They are either fools or knaves or both.

Deviation from the right path is sin. The righteousness is to help you advance forward. A man, who refuses to go forward is a sinner. He goes against the Law of Evolution. Nature,

therefore, forces him to advance, through the flogging of troubles and tortures, woes and worries. A man has got to advance and to continue to advance, even though he may be compelled to do so at the point of bayonet, till the goal is reached. This is the plan of Nature. The goal is the limitlessness or Divinity.

Yes, the sages say that the deviation from the right path is due to thoughtless independence of the individuals. They also say that we can follow the right path, if and when we keep ourselves in constant touch with the Universal Self or Divinity. They say so, so that the man may keep contact with God and that he may not be proud of his good actions. In reality, all actions whether good or bad, are guided by the 'Gunas' to which a man may belong, in accordance with his Sanskars. The Sanskars can also be checked, destroyed, controlled or changed by man's own will force. It may be illustraled by an example.

It is true, as you know, that the Sun, being the ultimate source of energy, is at the root of every worldly action, be it good, bad or indifferent. Without the presence of the sun, no life can exist on this earth, as the scientists assert. Sun provides energy. Now it is up to you to utilise this

energy in any way you like. But it does not mean that the Sun is responsible for the good or bad actions of man. The Sun is neither affected by any action of the man, nor is the Sun responsible for our vice or virtue. Similarly, by the omnipresence of the Parmatma or the Divinity, all the Laws of Nature are working. But God or Divinity is not responsible, if a man uses or misuses any of the Laws of Nature. It all depends on the good or evil sanskars, the tendency and propensity of a man. But, unfortunately, through his ignorance, the man attributes his evil deeds to Satan and his good deeds to himself. The poor fellow does not know that it is his own sanskars which are at the back of his good or evil deeds. The Urdu poet does rightly say:—

'How funny is it for a man to curse the Satan for his own evil actions'.

As already stated above, these sanskars can be controlled or changed by man's own efforts or free will.

When a person does an action, whether good or bad, he is rewarded or punished. It is called his Bhog. His desire to have that Bhog

is again, due to his sanskar. A man is born in this world innumerable times. As such, he develops numerous desires. His craving to fulfil his desires is, due to his sanskars. If they are not nipped in the bud, but are further nourished by will-force and environments, they are sure to be materialised, sooner or later. They thus, produce many evil or good actions along with their fruits, pain or pleasure. If a man eats a mango, it may be either sour or sweet. Similarly, pain or pleasure which one feels can be said to be the 'Bhog' of his previous actions which cannot be changed. The seed of the mango which is left behind, may be called its sanskar. If it is not destroyed, and if it is allowed to germinate, under favourable circumstances, it becomes a big tree and bears hundreds of similar fruits. We can also bring about some changes in the fruit, either by our neglect or by necessary care in its proper manuring, watering etc. Similarly by our will-force and good or bad environments, we can effect changes in our sanskars or tendencies of mind, but not in our Bhog or the awards of pain or pleasure. If we do not annihilate our sanskars, the chain of action and reaction will continue, as long as we go on desiring and craving. Thus, there will

be no end of rebirths and miseries, and the real peace will ever evade us. To realize real peace or bliss, or, in other words, to reach the final goal or Divinity, we should cut-off our sanskars, which actuate us to continue to run after the fulfilment of the unending chain of desires.

Lord Krishna, therefore, teaches us to discharge our duty, as it may come before us, without attachment and without any selfish desire for its fruits. This practical method to act in this way, is to dedicate all our actions to God. As mind and intellect are at the root of every action, we should dedicate them also to Divinity. How to dedicate action, mind and intellect to Divinity, has been explained in the last para of this Summary. By making these dedications, we are purged of the idea, that we are doing any action, because we now no more identify ourselves with our body, mind or intellect. We are now a mere witness of the actions. Since we have dedicated our body, mind etc. to Divinity, we consider ourselves to be mere tools in the hands of God. It is now God, who Himself does all the actions. But it is wrong to say so, without making such dedications. As

a matter of fact, God neither does any action nor does He make us do this or that action. The fact is that every action is caused by a 'guna' which is subject to our 'sanskars'. This has already been explained above. The man, who has dedicated his mind and intellect to Divinity, welcomes every bhog or award, whether it pains or pleases him. He knows that the Bhog or the award of his actions, has got to be suffered. It is a sort of debt which has to be paid back. He, therefore, does not murmur, when he suffers, but rather thanks God that he is cleared of his debts of the past. He knows it full well that the suffering awarded to him, is just and that it is for his own good.

The sufferings are good to a man, because they act as a check to prevent him from further repeating his mistakes or misdeeds in future. They offer him an opportunity to reform himself, so as to move onwards, by taking a lesson from his past mistakes. The sufferings of a sinner, also teach lessons to others to be on guard against evil deeds. The sufferings are, therefore, blessings in disguise, not only to the person concerned, but to others as well. They are a sort of stepping stone for the uplift of all. When

a man is unable to see the justification of his award of punishment, he curses God, for being an Absolute Monarch or a ruthless dictator, who punishes some and rewards others, without any reason or rhyme. Such unthinking men are apt to say:—

'God has not administered justice, but has acted as an absolute monarch, because He has passed His verdict of guilt without any judicious consideration.'

The result is that a head-strong person becomes sceptic or agnostic and a weak-minded person is ever afraid of such a despotic God. As a matter of fact, God is to be loved and not feared, because He is our best well-wisher. Nay, He is our own self.

LV-LXIV—Divine Manifestation.

It has been said above, that to realise Divinity, a man should dedicate his mind and intellect to God, because mind and intellect are seen behind every action. When our mind and intellect are dedicated and surrendered to God, all our actions become the actions of God. But, before making the dedication, we should know what Divinity is. The secret about Divinity

has already been stated above. He is 'All in all'. The Lord, now, describes His manifestations to be 'all what is best', whether they are found in the heavenly orbs or on this earth, in the mineral, the vegetable or animal kingdom, in ordinate or in inordinate objects. God's manifestation is every where. There is no end of His manifestations.

Corollary—The above description shows that though Divinity is every where, yet He is best seen in all what is best in the Universe. To dedicate actions to Divinity is, therefore, to perform them in the best possible way and with the best motive. It means the welfare of all beings, irrespective of caste, creed or nationality without the least tinge of selfishness. While performing his actions, a man should neither be attached to them nor to the fruits there of. Brahma, being at the top of the Rajoguna or Universal Activity, is painted, as if He has four heads in all the four directions. It shows that he is always active alert and even aware of what is happening all around Him. He, as if, also manifests the four Vedas (the four branches of knowledge) from his four mouths.

The literal meaning of the Rakshasha does

not convey any bad sense. One who does raksha or does protect, is a Rakshasha. It is synonym of Kshattriya, saviour or protector. It is figuratively stated that Ditti and Aditti were the two wives of Prajapati or the Creator. The former, is represented by Dwait or dualism. She gave birth to Daittyas; while the latter who represents Adwait or Monism, gave birth to Devas. Both these schools of philosophy are necessary for the development of spirituality in man. But when the Daittya or the followers of dualistic school of philosophy, began to give stress on differences, they, instead of bridging the gulf, between man and man, widened it, and developed their differences into hatred. This evil nicknamed them, as Devils. While on the other hand, the Devas, the followers of the monistic school, developed, the idea of one-ness with all or the Universal love. For their this act of universalism, they were known as gods. That is why, the Daittays are painted as dark and the Adittyas, fair, bright or shining. Since the Sun is a bright shining body, he is also called Adittya. The twelve phases of the Sun seen from the Earth in twelve months, the period she takes in rotating round him, are called the twelve Adittyas. The best of them is Vishnu.

LV-LXXII—Divine Vision.

Listening to this long description of Divine Manifestation, Arjuna is anxious to see the Divine Form of the Lord, and requests Him to show that Form to Him. He addresses the Lord as Purushottama, the epithet with which Lord calls Himself. The Lord then tells him to see His numerous Forms of various colours and shapes, and bestows upon Him the Divine sight to see the Divine Vision, as the physical sight is unable to do so. Arjuna sees the wonderful vision of numerous mouths and eyes as well as, of numerous decorations and weapons, all divine and shining. Seeing this, Arjuna cries out with great reverence and fear 'What awaful Form is this, that hath come now to annihilate the world,' for he sees the heroes of the world, as well as, all the worlds into His flaming mouths, like the rivers which run towards the Ocean or like the moths, running towards the flame, to perish there. The Lord then congratulates Arjuna, for having seen Divine Vision that can be seen neither by those who study Vedas, nor by those who undergo austerity nor by those who give charity and nor by those who perform yajnas.

Corollary—The Lord asks Arjuna to see His numerous Forms of various colours and shapes, and not any one Form, as requested by him. This shows that the Divine Vision, is the realization of the omnipresence of Divinity, in His numerous Forms, because of His unity in diversity. Each form is the temple of Divinity. All the forms are, therefore, Divine. All the eyes and the mouths, as well as, all the ornaments and the weapons, that were seen by Arjuna in the battle-field, at that time, were realised by him to be those of the Lord. As this vision cannot be seen by physical sight, so the Divine sight was granted to Arjuna by the Lord. Neither the austerity of body nor the charity of property, nor the control of mind and nor the exercise of intellect in the interpretation of the Sacred Scriptures is sufficient to show the Divine Vision.

Out of the five Yajnas, the four, viz. of property, body, mind and intellect, have been said to be unable to show the Divine Vision. It is, therefore, inferred that the fifth yajna of Jiva Atma, that is the sacrifice of the individual self or ego at the alter of the Universal Self, or in other words, the total surrender of man to God, is the only means to have this realization or to see

this divine vision. This fifth yajna, the sacrifice of the little self or ego, can be performed only by that man, who entirely depends upon Divinity. It is only the Divine grace or prasada that makes a man do this sacrifice (vide also the last para regarding this prasada). On this realization, a man can see Divinity every where face to face, and the world then, ceases to exist for him. Arjuna, therefore, sees the heroes of the world and all the different worlds rushing into the mouth of God to perish there. The Maha-Rishis of the upanishads declare that on the realization of Divinity, the wife remain no more a wife and the husband no more a husband. All the gods and the Vedas also disappear. The whole world is seen as nothing but Divinity.

LXXIII-LXXXIV—Divine Union or to be in tune with the Infinite.

It has been said above that, in order to be ever one with Divinity of God, a man should remember Him at the time of his death; and, to do so, he should never forget Him in his life. In order to remember Him always, he should dedicate his mind and intellect to Him. By so doing, all his actions will automatically be devoted to Him, because mind and intellect are seen

behind every action. It has also been stated above, that Divinity is 'All in all' and that His manifestations can best be seen and appreciated in 'All what is best'. The Lord now tells Arjuna in verse LXXIII, the gist of His Song. It is the practical, as well as, the surest method to be one with Divinity or to realize God. For this, a man should—

(i) act only for Divinity or Lord,

(ii) know Him as his only goal, and

(iii) love Him whole heartedly, without hating any one in this universe, because He is the All in all.

In other words, it is the dedication of a man to God, man being an embodiment of hands (action), head (knowledge) and heart (Love).

To act only for Divinity, is to dedicate one's hands, actions, senses, body or volition to Him. In other words, it is the total resignation of the individual will to the Universal Divine will. But it does not mean that a man should become inactive, passive or lazy. Man should work whole heartedly in the best possible way and with the best motive for the good of all, because Divinity is 'All in all'. There should not be the least

selfishness in a man's action. His actions should not be so actuated by any attachment to or desire for its fruit. Such a worker alone can feel rest in work.

To know Divinity, as one's goal, is to dedicate one's head, thoughts, intellect, cognition or knowing faculty to Him. In other words, it is to know with certainty and without any doubt that our aim and the object or the goal of our life, is Divinity. The whole Creation is running head-long to be merged in him, consciously or unconsciously. Every one is trying to have the Conscious Realization of the ever-lasting Bliss (Sach-Chid-Anand), It is the sure indication of a man to realize oneness with Divinity, the all-pervading Self.

To love Divinity alone, without hating others, is to dedicate one's heart, i.e. faculty of love and emotions to Divinity. In other words, it is to dedicate the Sadharan Prem or Universal Love to Him. It is the Love of a so-called part for the whole, which is our final goal. When we see Divinity every where and in every one, we can neither hate any one, nor can we have any enmity against any one any where.

By the dedication of the three Hs. as men-

tioned above, we wholely dedicate ourself to Divinity and, thus, we can identify ourselves with Divinity or the Supreme Self. Supreme Self, is the cause of all of our actions, because it is the Divinity which illumines the whole body, just as the Sun illumines the whole world, without being affected in any way. What, then, affects an individual being? It is the guna or the quality acquired through the sanskars. They are three-fold, as detailed below.

(i) The Satvguna or harmonious living, without being attached to the actions or the fruits there of. It helps a man to achieve Bliss and takes him upwards.

(ii) The Rajoguna or life of activity, which makes a man rather over-active. Over-activity is also not desirable in the path of spiritual evolution.

(iii) The Tamoguna or inertia, which attaches a man to heedlessness and takes him downwards, instead of helping his evolution.

Gita says that, while progressing in the path of spiritual evolution, the seeker should go beyond these gunas or qualities. It is to be

Trigunateet. To be Trigunateet or to go beyond the above three gunas, is to make Satvaguna your nature, so that all your actions, conscious or unconscious, may be in accordance with Satvaguna in the most natural and effortless way. The purpose of becoming Trigunateet is that the seeker may not be affected by or attached to any action. This attachment causes bondage.

To transcened the gunas—

(i) One should be self-satisfied;

(ii) One should be above pains and pleasure;

(iii) One should have the same value for a clod of earth, a piece of stone or a mass of gold. It means that the seeker should remain indifferent to the worldly temptations,

(iv) One should be calm and serene.

(v) The seeker should be of balanced mind in all conditions of life, in agreeable or disagreeable circumstances, in praise or adverse criticism, in grace or disgrace.

(vi) The seeker after Truth should have the

same attitude towards his friends and foes in an unbiased and unprejudiced way.

(vii) The seeker should give up all initiative, viz. he should make no sankalp or determination to do any particular work. He should take-up the work, as it comes to him, and do it with all his might, without any attachment etc.

The three gunas have been dealt with in the Vedas as well. One, who, having crossed over these gunas, loves Divinity, becomes fit to be one with It. As soon as one crosses over the gunas, all differences, that are due to them, cease to exist. There remains, then, nothing to attract one, from one object to the other. Such a man has neither attachment with this nor detachment with that. He sees Unity or Divinity every where. This is the Universal Love or the love for the Divinity. The Lord calls it Avibhicharni Bhakti or "No-loose Devotion", as it does not change its object of love every now and then. One cannot develop this divine Love, unless one crosses-over the gunas; for, without transcending them, one cannot but give-up his lower nature. After attaining this stage, individuality submerges into the Univer-

sality or Divinity. This is called Sharanagat stage i.e. "taking refuge," as mentioned in religious terminology.

As soon as the individual self of a man merges into the Universal Self or Divinity, there remains nothing for him to be done, as duty. The cessation of the individual self is to realize that a man is one with all and that he is not separate from others. As soon as, the idea of separation is off, all duties, that are binding on an individual, cease to exist. On attaining this stage, he now realizes that he is one with the Supreme Self, Parmatma, Divinity or Brahma. He has now become a Brahma Gyani and he cries out like Arjuna, "Delusion has been off and realization has been gained by me, through Thy grace, doubts have now fled away. I am now ready to abide by Thy words, O Achchuta the Immutable"

It may be called the repetition, yet important things have to be repeated, so that they may be fully grasped. Be that as it may, the fact remains that, if we are successful in merging our little self into Universal Self, all the elements of nature, all the gods will dance to our tune and they are bound to

work at our will, as if they are our own hands and feet.

Corollary—By giving-up all initiative, as stated above, does not mean that we should sit idle and do no work. It means, not to make any resolute planning from before, to do this or to do that work. Jnani or a wise man takes-up any work that may come before him. He performs that work, as if it is God's own work, without attachment and selfishness. But despite this, he does it in the best possible way with all sincerity. He is not anxious for its fruit. He is, therefore, not affected by his actions and he remains balanced in success and failure. The mis-understanding of the above instruction is at the root of lethargy, as is seen in most of the so-called sadhus of today.

In order to be one with the Divinity, the limitless goal of humanity, one should take refuge in or shelter of Divinity. It is the total self-surrender to God. This is the Jnana or Wisdom. That is the theme of this Gita. To take this refuge, the seeker should dedicate all the faculties of his head, heart and hand to Divinity. In other words, he should utilize them in the best possible way and with the best motive, in the interest of All, the Divinity.

By dedicating hand or action, a man conquers tamoguns—inertia or laziness, called 'mal' (मल) the scum or dirtiness. This is the Karma yoga or the path of action. By dedicating heart a man gets rid of Rajoguna, the over-activity or restlessness called vikshep (विक्षेप). This is the Bhakti yoga or path of devotion; and by dedicating the faculties of head, the intellect, the seeker transcends Satvaguna-moderation or harmony. That is the āvarana (आवरण) or curtain of ignorance between the little self and the Universal Self. This is the Vijnana or Jnan-yoga or the path of knowledge. The line is now clear for him to march onwards to reach the final goal, or to attain the stage, where the Sadhak becomes Siddha or one with Divinity. He is now in tune with the Infinite. In other words, he is now a God-Realized Soul. The Sadhak should not be proud of his achieving God-Realization. It should be taken as Divine grace or, His Prasada. It is, because God is pleased at his selfless sacrifice, at the alter of Truth or Divinity. The more does an individual sacrifice his selfishness, ego or Khudi, the more does the Universal Self or Khuda, is realized. This realization of Khuda or Divinity, is due to Divine grace or His Persada. Then, this feeling of being a

separate little self, is altogether vanished by being absorbed in Divinity, or, you can say that the individual Soul is expanded to be one with the Universe. He, who empties his mind of egoism, is like the hollow flute that kisses the sweet lips of Lord Krishna, the greatest practical Teacher of the World, whose song is called Divine, because it is in tune with Infinite and fills our hearts with Divine Uuion.

It should be borne in mind that, in order to be a Full man, or Purushottama, a man should have harmonious development of the three Hs, the hand, the heart and the head, because one is the compliment to the other. None is inferior to the other. Hand, heart and head or Karma, Bhakti and Jnana are all essential for our spiritual development. When a wise man or a Jnani knows himself to be the 'Self of All' he regards others, as his own self, despite their various names and forms. Thus, he can never hate others. He loves all. When he loves all, it is but natural for him to serve all. Therefore, whatever he does, does for the public good, without any selfishness. The more do we serve others in an unselfish way, the more inner happiness do we enjoy. Thus, serving all, is the Divine service, loving all, is Divine love; and

knowing all as Divinity, is Divine knowledge. All these three, knowing, feeling and willing faculties or, in other words, wisdom, devotion and action, march-hand in hand. The moment a man disconnects himself with the remaining two, he is deviated from the right path. This deviation is sin which always precedes sorrow. Thus to get rid of pain and sorrow, let all of us develop our knowing, feeling and willing faculties in harmony with God, the All. We shall, then, never adversely criticise anyone, but, on the other hand, we should try to help others in removing their weaknesses and shortcomings. This is, as a matter of fact, our own help.

'The entire universe may be compared to over own body. All the different names and forms are like different organs in our body. To be good and to do good is our nature and Truth is our religion.'

विश्व सारा, यह जिस्म अपना मान
नाम अरु रूप सारे अपने जान
बनना, करना भला, है कार्य महान
और सच्चाई है मिरा ईमान

The last para of this summary cannot be concluded, without recapitulating, in short, as below:—

१ अर्जुन जब रण में लड़खड़ाते हैं ।
कृष्ण फटकार तब बताते हैं ।।

२ तू न तन का न मन का है पुतला ।
आत्मा तू है, जो अमर है सदा ।।

३ जो कि ज्ञानी यहां, वही है मुनी ।
मुनि न हर्गिज़ यहां है और कोई ।।

४ सन्त और मुनि जो काम मिल के करें ।
लाभ दोनों उठायेंगे इसमें ।।

५ ले न कर्तव्य दूसरों का तू ।
अपने कर्तव्य पर डटा रह तू ।।

६ काम सब ईश के लिये हों तिरे ।
आस उनके फलों की हो न तुझे ।।

७ सब को अपना सा तू समझ के रहे ।
ईर्षा द्वेष मत किसी से करे ।।

८ जो कि ईश्वर को याद है रखता ।
काम सब ईश उसके खुद करता ।।

९ यह जो सब कुछ है, ब्रह्म से न पृथक ।
ब्रह्म ही ब्रह्म है, यहां बेशक ।।

१० ब्रह्म ही को तू अपना लक्ष्य समझ ।
खुद को उस से अलग कभी न समझ ।।

११ ब्रह्म की जो शरण में जाता है ।
पाप अपने सभी मिटाता है ।।

१२ छोड़ दे ख़ुद को इक प्रभु पर तू
और हर हाल में ही ख़ुश रह तू ।।

१३ ब्रह्म का भेद इक, उसी को खुला ।
ब्रह्म से एक, जो कि हो के रहा ।।

(1) When Arjuna shrinks back in the battle field, Lord Krishna rebukes him.

(2) A man is not the body, mind or intellect. He is Atman, the immortal Soul of the Universe, immutable and unchangeable.

(3) Only the man of knowledge is Muni No other man can be a Muni.

(4) There should be mutual cooperation between a Muni and a saint (a good person). This wil] be in the interest of both of them.

(5) In order to be successful in life, do not usurp the duties of others, howso-ever beneficial or gainful they may appear to be. But take-up only that work which may suit your innate nature (Swadharma).

(6) A man should ever remember God, knowing Him to be the goal of his life.

(7) Work righteously, taking the work in hand to be God's work, in the interest of All, without any selfish motive and without any desire to enjoy its fruits.

(8) Mere theoretical knowledge of a Muni will not do. Be a Yogi or a practical worker. Theory and practice should be combined.

(9) God is All-in-all. He is all-pervading and interpenetrating. He being infinite, there is nothing separate from Him. He is the real doer and, whatever He does, does for our best. Therefore, be happy in all the circumstances, favourable or unfavourable.

(10) Consider everybody, like your own self, both in pain and pleasure, because God is in everything and everything is in Him.

(11) The man who remembers God, all the

time, God also takes the responsibility of his care and fulfills all his needs.

(12) Divine mystry is revealed only to him who develops Divine vision and who becomes one with Him.

(13) Take refuge into God. The man who makes his total surrender to Him, is saved from all the sins and is made free from all troubles and tortures.

Om Shanti, Shanti, Shanti.

—:o:—